प्रो० डि. प्रह्लादाचार्यः
कुलपतिः

राष्ट्रियसंस्कृतविद्यापीठम्
(मानितविश्वविद्यालयः)
तिरुपति - 517 507

# आमुखम्

We feel immensely happy to place before the learned scholars and students of Vedanta, the Sūtradīpikā of Sri Jagannatha Tīrtha, an independent gloss over the Bramha Sutras, along with the gist of Brahmasutras based upon Sūtradīpika and Tantradīpika of Śri Rāghavendra Tīrtha (circa 1623-1671) in English by Dr. V.R.Panchamukhi, the esteemed Chancellor of Rashtriya Sanskrit Vidyapeetha, Tirupati.

It is well known that most of the founders of Indian philosophical systems, had made it a point to present their philosophical views through Sutras- unparalleled in brevity- yet containing profound philosophical insights. Among the various texts of Sūtras form such as Nyaya Sūtras, Vaiśesika Sūtras, Mīmāmsā Sūtras, so on and so forth, the Bramha Sūtras are unique having, comparatively, a very small number of the Sutras and at the same time having decisive authority over the entire gamut of Vedic literature which is very vast. As a matter of fact, the terseness and profundity of the Bramha Sūtras, are the two main causes for the different interpretations emerging from the great Acharyas holding entirely divergent philosophical views. The commentaries on the Sutras facilitate our understanding of the main purport of the Brahma Sutras.

Sri Jagannatha Tīrtha (circa 1755-1770) the celebrated pontiff of Sri Vyāsarāya Mutt - one of the main lineages of Sri Madhwa, is also known as Bhāshya Dīpikākāra, for his

very elaborate and comprehensive commentary on the Bramha Sūtra Bhāshya of Sri Madhwa. He has also authored the present work-Sūtradīpikā, a direct gloss on the Bramha Sūtras based on Sri Madhwa's Bhāshya. The Sutra dipika though very brief, is very helpful in understanding the purport of the Sūtras. We are sure that even such people will be benefitted by the presentation of the gist of the Sutras in English, prepared by Dr. V.R. Panchamukhi, Chancellor of this Vidyapeetha. Dr. V.R. Panchamukhi, is an internationally reputed economist, and is equally conversant with the Dvaita Vedanta school of philosophy. The very lucid and extremely helpful summary of the main message of the Brahma Sutras given here by Dr. V.R. Panchamukhi, itself speaks of his erudition in Dvaita Vedanta.

We are extremely grateful to Dr. V.R. Panchamukhi for permitting us to publish his work along with Sūtradīpikā, of Sri JagannathaTīrtha.

D. Pralhadacharya

# PREFACE

This volume provides Sanskrit text of the commentary named *Sūtra Dīpikā* by Śri Jagannātha Tīrtha, the saint philosopher of the eighteenth century as also an insight into the essential purport of Brahma Sūtras in English, according to the Mādhwa Philosophy. The latter is based on the *Sūtra Dīpikā* of Śri Jagannātha Tīrtha and the *Tantra Dīpikā* of Śri Rāghawendra Tīrtha- saint philosopher of the seventeenth century. I undertook the task of presenting a succinct account of the main messages of Śri Brahma Sūtras, because I felt that there was not any book giving in brief , the interpretations of Śri Brahma Sūtras, according to Sri Madhwācharya's school of thought. Most of the books on the Śastras, often, engage in long discussions on textual polemics and the readers are often left with doubts as to what is the main message of the Sūtras.

As is well known, 'Sūtra' means an extremely brief, enigmatic purport-full statement of the Śāstras. The following definition of the Sūtras is worthy of mention:

अल्पाक्षरमससंदिग्धं सारवद् विश्वतोमुखम्।
अस्तोभमनवद्यं च सूत्रं सूत्रविदोविदुः।।

A Sūtra should have only few syllables. It should not have any confusion. It should have profound meaning. It should have comprehensive meaning. It should not have any textual or other errors.

There are many types of Sūtras in the literature of Śastras. There are Dharma Sūtras, Gṛhya Sūtras, and Yoga Sūtras etc. The convention is that the Brahma Sūtras of Śri Badarāyaṇa are the most prominent ones of all the Sūtras and the word 'Sūtras', even without any qualifying adjective, would ideally refer to the Brahma Sutras and not to the other types of Sūtras. The 'Sutra' tradition of preserving the essential messages of the massive Śāstric literature reflects a very interesting methodology of education and research, in the ancient education system, which is worthy of emulation in the present times.

The 'Sūtras' are, invariably, collection of words and phrases, which, on mere apparent scrutiny, appear to be disjoint and without any structure of a sentence. It is only the profound and the perceptive minds of the great Achāryas, which can cull out meaningful sentences out of each Sūtra and also connectivity with the previous and the subsequent Sūtras. Śri Rāghawendra Tīrtha was the first saint philosopher in the Mādhwa tradition, who first composed an independent commentary on the Brahma Sūtras, called *Tantra Dīpikā*, with the sole objective of showing the methodology,-the Tantras- that need to be used to draw out full sentences out of each Sūtra and then presenting the sentence that emerges, by the application of these Tantras, for each Sūtra. Śri Rāghawendra Tīrtha also explains the significance of each word used in the Sūtras, and also discusses the Pramana Vakyas relevant for each Sūtra. *Tantra Dīpikā* is an extremely useful glossary on the Brahma Sūtras, which is appreciated both by the beginners as also by the scholars, who are already initiated into the subject. Of course, Śri Rāghawendra Tīrtha, as is often his modesty and style, states that he has only compiled at one place, the different explanations given by his Gurus and Parama Gurus.

Śri Jagannātha Tīrtha, who appeared on the Mādhwa tradition of Granthakāras, almost about hundred years after Śri Rāghawendra Tīrtha, has again undertaken a somewhat similar task of presenting the main purport of each Brahma Sūtra in very simple few sentences. The *Sūtra Dīpikā* of Sri Jagannātha Tīrtha, appears like further abridgement of the *Tantra Dīpikā* of Śri Rāghawendra Tīrtha. Of course, the *Sūtra Dīpikā* serves eminently the purpose of giving to the reader the essential meaning of each Brahma Sūtra, in its own style and elegance, Śri Jagannātha Tīrtha has also composed a Grantha called, *Bhāṣya Dīpikā*, which is aimed at explaining in simple terms the main arguments contained in the *Brahma Sūtra Bhāṣya*, of Śri Madhwācārya, which is otherwise very terse and brief.

All of us, desirous of studying Madhwa Śāstra, owe a deep debt of gratitude to Śri Rāghawendra Tīrthā and to Śri Jagannātha Tīrthā, for almost spoon-feeding us with the profound nectar of Śri Madhwa Śāstra.

The Brahma Sūtras were composed by Sri Bādarāyaṇa with the basic objective of conveying to the students of the Vedas, the essential meanings of the Vedas. These Sūtras are divided into four Chapters-Adhyāyas. Each Adhyāya is further subdivided into Sections- Pādas, and Subsections-Adhikaraṇas. What a systematic research methodology, enunciated for writing a good meaningful book! The first Adhyāya-called as 'Samanvayādhyāya', is aimed at demonstrating that the Supreme Brahman is full of all Attributes. This inference is brought out by arguing that all the 'words (nouns)' and the adjectives or characteristics (Lingas), ultimately (Parama Mukhya Vṛtti), refer to Supreme Brahman only.

The Second Adhyāya, known as 'Avirodhādhyāya', is aimed at demonstrating that the Supreme Brahman is free

from any Blemishes- Sarva Dośa Dura. This inference is brought out by arguing that there are no contradictions in the meanings of the different words, phrases and the contexts of the Śruti Vākyās. Thus the first two Adhyāyās establish the unequivocal supremacy of Lord Nārayaṇa, arguing that he is Sarva Guna Paripūrna and that He is Sarva Doṣa Vidura! This conviction would obviously raise two related questions: What are the methods of realising the Brahma Sākṣatkāra and what is the nature of the ultimate Phala of the Sādhanā Mārga? Answers to these two significant questions are provided in the last two Adhyāyas.

The Third Adhyaya, known as the 'Sādhanādhyāya', spells out the various stages of the Sādhanā Marga. Essentially, Sādhanā Mārga consists of the blend of the paths of Bhakti (Devotion), Jñāna (Knowledge), and Vairāgya (Renunciation). This Adhyāya brings out as to how all Sādhakas will have to perform their prescribed Duties with devotion and as a service of the supreme Lord. Śri Madhwācharya sums up the essentials of the Sādhanā Mārga, in his very succinct definition of Dharma as follows:

स्वस्वविहित वृत्त्या भक्त्या भगवदाराधनमेव
परमो धर्मः तद्विरुद्धः सर्वोऽप्यधर्मः।

Dharma is nothing but performance of one's own duties and functions of the Varna and Aśrama, to which one belongs, with utmost devotion and with a feeling of service of the Supreme Lord. Any thing other than this is indeed Adharma. What a profound and practical definition of Dharma and Adharma.

The Fourth Adhyāya, called as Phalādhyāya, is aimed at describing the nature of the bliss that the realisation of Mokṣa brings about. It brings out the nature of the 'Order'

that prevails when all the Jīwas exist in their natural true form without the covering of Ajnana and other Bandhas. In Mādhwa Philosophy, Mokṣa is defined as the situation in which each Jīwa exists in its 'true' form, after relinquishing its earlier polluted and covered forms. मुक्तिर्हित्वाऽन्यथारुपं स्वरुपेण व्यवस्थितिः।

In the previous paragraphs, I have tried to summarise the main messages of the different Adhyāyas of the Brahma Sūtras, as understood from the profound commentaries of Śri Madhwa tradition. The readers could derive these essential messages by studying the purport of each Sūtra in a careful manner.

I should mention that the English text of notes and narration of meanings is not meant to be the translation of either *Sūtra Dīpikā* of Śri Jagannātha Tīrtha, whose Sanskrit Text is included in this volume, or of *Tantra Dīpikā*, of Śri Rāghawendra Tīrtha, even though both of these profound Sanskrit commentaries have provided the basis for the English Texts. I may also mention that a continuous reading of the English Text would provide an interlinked account of the theme that is being explained in the different Sutras. Of course, it would be useful if the Sanskrit texts are also read in conjunction with the English texts, for acquiring a more detailed insight into the meanings of the Brahma Sūtras.

I am grateful to the Rastriya Sanskrit Vidyapeetha (Deemed University), Tirupati, for having published this in their publication series of the Dwaita Vedanta Unit of the VidyaPeetha. I would also like to express my appreciation and regards to Professor D.Pralhada Char, Vice-Chancellor of the University for giving his foreword to this publication.

I hope that this modest exercise of mine, undertaken

as a token Sewa of Lord Vedavyāsa, would be found useful by all those interested in studying the Brahma Sutras.

I dedicate this Jñana Puṣpa, at the feet of my revered Father and Vidya Guru, Vidyāratna Sri R.S.Panchamukhi, who trained me in Sanskrit and the Śāstras, right from my childhood. I would like to convey Sāṣṭanga Praṇams at the feet of this great Jñana Ṛiśi.

**V.R.Panchamukhi**

# विषयानुक्रमणिका

## श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्राणि

## श्रीजगन्नाथयतिकृतसूत्रदीपिकासहितानि।

श्रीमद्धनुमद्भीममध्वान्तर्गतरामकृष्णवेदव्यासात्मकलक्ष्मीहयग्रीवाय नमः

॥ हरिः ॐ॥

कृष्णं रामं नारसिंहं व्यासं नत्वा गुरूनपि।
जगन्नाथाख्ययतिना क्रियते सूत्रदीपिका॥

# ADHYĀYA - I

## SAMANVAYĀDHYĀYA

## Pāda-I

### ॥ जिज्ञासाधिकरणम् ॥ १ ॥

१. ॥ ॐ ॐ अथातो ब्रह्मजिज्ञासा ॐ॥१॥

अथ अध्ययनशमदमादिरूपाधिकारसम्पत्त्यनन्तरम् अतः मोक्षाख्य-प्रयोजनस्य सत्त्वाद्विष्णोः प्रसादाद्वा। ॐ गुणपूर्णस्य ब्रह्मणः विष्णोः जिज्ञासा श्रवणादिरूपा कर्तव्येत्यर्थः॥ १॥

1. After acquiring eligibility through means such as studies, self-control and devotion in Lord, one should inculcate the curiosity to know more about the Brahma, because it is through such knowledge that one can achieve Moksha through the benevolence of Supreme Lord.

### ।। जन्माधिकरणम् ।। २ ।।

२. ।। ॐ जन्माद्यस्य यतः ॐ।।२।।

अस्य प्रमितजीवजडात्मकप्रपञ्चस्य यतः यस्मात् जन्मादि सृष्ट्याद्यष्टकं भवतीति श्रुतं तदेव ब्रह्म नान्यदित्यर्थः।। २।।

2. The Brahma is the one from whom the entire Universe gets creation, existence, destruction, control, knowledge, ignorance, bondage, liberation etc.

### ।। शास्त्रयोनित्वाधिकरणम् ।। ३ ।।

३. ।। ॐ शास्त्रयोनित्वात् ॐ।।३।।

नानुमानतः रुद्रादेर्जगत्कारणत्वं कल्पनीयम्। कुतः? शास्त्रयोनित्वात्, शास्त्रम् ऋगादिरूपं योनिः ज्ञप्तिकारणं यस्य तच्छास्त्रयोनि। तस्य भावः शास्त्रयोनित्वं, तस्मात् जगत्कारणं ब्रह्म, शास्त्रैकसमधिगम्यत्वादित्यर्थः।। ३।।

3. We know about the features of the Brahmā through all the Śāstras.

### ।। समन्वयाधिकरणम् ।। ४ ।।

४. ।। ॐ तत्तु समन्वयात् ॐ।।४।।

तु शब्द एवार्थे। तदेव विष्ण्वाख्यं ब्रह्मैव। सं मुख्यतः सर्वशास्त्रयोनि न रुद्रादिः। कुतः? समन्वयात् समीचीनोपक्रमादितात्पर्यलिङ्गादित्यर्थः।

4. The subject matter of Śāstras is Brahman only. We can draw the appropriate meanings of all the shastras only through the proper use of the means such as *Upakrama, Upasaṁhāra* etc.

### ।। ईक्षत्यधिकरणम् ।। ५।।

५. ।। ॐ ईक्षतेर्नाशब्दम् ॐ।।५।।

तद्ब्रह्म। अशब्दं न, शब्दावाच्यं न, किं तु वाच्यमेव, कुतः? ईक्षतेः

ईक्षतिर्ज्ञानम्। तद्विषयत्वादित्यर्थः।। ५।।

5. We cannot say that the Supreme Lord Brahma cannot be understood through the Śāstras, because it has been described at several places that He is the object of knowledge.

६. **।। ॐ गौणश्चेन्नात्मशब्दात् ॐ।।६।।**

गौणः सत्त्वादिगुणबद्धो जीव एव स एतस्मादिति ईक्षतिश्रुत्युक्त इति चेन्न, कुतः? आत्मशब्दात्। ईक्षणीयवस्तुनि आत्मानं पश्येदित्यात्मशब्दश्रवणादित्यर्थः।। ६।।

6. We cannot say that Jīva who is bound by the three *guṇas,* viz. "*Sattwa, Rajas, Tamas*" is the subject matter of all the Śāstras, because at the appropriate places the subject matter of all Ātman, Puruśa, Brahma, etc. that cannot be only Vishnu.

७. **।। ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ।।७।।**

तन्निष्ठस्य परमात्मज्ञानिनः। मोक्षोपदेशात् यस्यानुवित्त इत्यादौ मोक्षस्य श्रुतत्वात्। आत्मशब्दमुख्यवाच्यो न जीव इत्यर्थः।। ७।।

7. Jīva cannot be the meaning of the word Ātman because it is propounded that those who acquire the knowledge of the Ātman would achieve Mokṣa. Obviously, we cannot achieve Mokṣa by knowing Jīva.

८. **।। ॐ हेयत्वावचनाच्च ॐ।।८।।**

हेयत्वावचनात् ब्रह्मणो मोक्षार्थं प्राधान्येनाज्ञेयत्वरूपहेयत्वस्याप्रतिपादनात् प्रत्युत जानथेति अहेयत्ववचनाच्च न गौणः आत्मशब्दवाच्यः। किं तु निर्गुणो विष्णुरेवेत्यर्थः।। ८।।

8. Further, it is propounded in the Śāstras that for achieving Mokṣa we should primarily know the Brahma and discard our ignorance about Him.

९. ।। ॐ स्वाप्ययात् ॐ।।९।।

स्वस्य स्वस्मिन् अप्ययात् अप्ययपदोक्तलयवचनात्। आत्मानं विलापयतीति श्रुत्युक्तो निर्गुण एव न गौणः। अत एव चासौ शब्दवाच्य इत्यर्थः।। ९।।

9. The word Ātman should refer to Paramātman and not to Jīva because it is stated that Ātman has the capacity to absorb Himself within Himself. This capacity is not possible for Jīva.

१०. ।। ॐ गतिसामान्यात् ॐ।।१०।।

गतेर्नानाशाखाजन्यज्ञानस्य। सामान्यात् एकरूपत्वश्रवणात्। न विष्णोरन्यः कारणत्वेन शाखान्तरप्रतिपाद्य इत्यर्थः।। १०।।

10. We can draw the inference that Vishnu is the sole cause for the Universe because the different section and parts of the Śāstras convey the same meaning.

११. ।। ॐ श्रुतत्वाच्च ॐ।।११।।

'एको देव' इति श्रुत्युक्तत्वाच्च ना शब्द वाच्यं ब्रह्मेत्यर्थः।। ११।।

11. We have also many statements in the Śāstras that there is only one Supreme Lord and He can be explained only through the Āgama.

।। आनन्दमयाधिकरणम् ।। ६।।

१२. ।। ॐ आनन्दमयोऽभ्यासात् ॐ।।१२।।

आनन्दमयादिशब्दवाच्यो विष्णुरेव न प्रकृत्यादिः। कुतः अभ्यासात् प्रतिप्रकरणमानन्दमयादौ ब्रह्मशब्दश्रवणादित्यर्थः।। १२।।

12. The terms like "Annamayā", "Prāṇamaya", "Manomaya", "Vijñānamaya" and "Ānandamaya" that figure in the Śrutis refer only to the Lord Vishnu because in each Prakaraṇa, the

word Brahma is used repeatedly. These terms do not refer to the cells of the body etc.

१३. ।। ॐ विकारशब्दान्नेति चेन्न प्राचुर्यात् ॐ।।१३।।

विकारशब्दात् विकारार्थकमयट्शब्दात् आनन्दमयादिर्विष्णुर्नेति चेन्न। कुतः? प्राचुर्यात् मयट्शब्दस्य प्राचुर्यपदोक्तपूर्णत्वाभिधायकत्वादित्यर्थः।।१३।।

13. We can not say that Ānandamaya is not Brahman because the suffix "Mayaṭ" is to be interpreted to to mean transformation. Ānandamaya is Brahman because "Mayaṭ" should be interpreted to mean full and complete.

१४. ।। ॐ तद्धेतुव्यपदेशाच्च ॐ।।१४।।

चः समुच्चये। तस्य आनन्दमयस्य। विष्णुत्वे लोक चेष्टकत्वाख्यहेतोर्व्यपदेशात्। को ह्येवान्यादिति श्रुतौ उक्तत्वाच्चानन्दमयो विष्णुरेवेत्यर्थः।। १४।।

14. This latter interpretation is corroborated by the statement that "Ānandamaya" is the one who regulates and sets into action the entire Universe and it is well accepted that Lord "Vishnu" is the only such personality.

१५. ।। ॐ मान्त्रवर्णिकमेव च गीयते ॐ।।१५।।

यतः मान्त्रवर्णिकं सत्यं ज्ञानमनन्तं ब्रह्मेति मन्त्रवर्णोक्तं ब्रह्म गीयते आनन्दमयादिशब्दैः प्रतिपाद्यते। अत आनन्दमयादिशब्दवाच्यं ब्रह्मैवेत्यर्थः।। १५।।

15. Further, the personality referred to by "Ānandamaya" is also described by the terms, such as "Satya", "Jñāna", "Ananta" and "Brahma". All these features apply only to Lord "Vishnu".

१६. ।। ॐ नेतरोऽनुपपत्तेः ॐ।।१६।।

इतरः चतुर्मुखादिः। न। कुतः? अनुपपत्तेः ब्रह्मविदाप्नोति परमिति मोक्षजनकज्ञानविषयत्वायोगादित्यर्थः।। १६।।

16. Personalities like Chaturmukha Brahma etc. are not referred to by the term "Ānandamaya" because it is clearly stated that the one who knows Brahma would be the one who realises Moksha. Such a result is not possible with the knowledge of Chaturmukha Brahma.

१७. ।। ॐ भेदव्यपदेशाच्च ॐ।।१७।।

चतुर्मुखादेरानन्दमयस्य भेदकधर्मोक्तेश्च नानन्दमय इतर इत्यर्थः।।१७।।

17. Further, at many places it has been clearly stated that the characteristics of Chaturmukha Brahma differ from those of "Ānandamaya".

१८. ।। ॐ कामाच्च नानुमानापेक्षा ॐ।।१८।।

अद्वैतश्रुत्यनुकूलानुमानस्याभावात् केवलानुमानस्य च कामात् इच्छामनुसृत्य प्रवृत्तत्वान्नानुमानापेक्षा अतीन्द्रियार्थविषये शुष्कानुमानापेक्षा न कार्येत्यर्थः।। १८।।

18. In the task of deriving meanings and interpretations for the subjects beyond the scan of our sense organs, we cannot resort to the use of "Anumāna" - the Deductive Logic because the latter is amenable to subjective manipulations.

१९. ।। ॐ अस्मिन्नस्य च तद्योगं शास्ति ॐ।।१९।।

युक्तिसमुच्चये चशब्दः। यतः अस्मिन्नानन्दमयप्रकरणे मोक्षेऽप्यस्य जीवस्य। तद्योगम् आनन्दमयादिना योगं संबन्धम्। शास्ति श्रुतिः प्रतिपादयति। अतोऽपि आनन्दमयादिः ब्रह्मैव न देहादिरित्यर्थः।।१९।।

19. "Ānandamaya" should be Lord Vishnu and not

the human bodies or Jīva because it is described that even in the Mȯksha, Jīva will have to keep some form of association with the Brahma and, therefore, Jīva and Brahma will have to be different from each other.

**।। अन्तस्तद्धर्माधिकरणम् ।। ७ ।।**

२०. **।। ॐ अन्तस्तद्धर्मोपदेशात् ॐ।।२०।।**

अन्तः अन्तः प्रविष्टमिति हृदयान्तः श्रुतं ब्रह्मैव नेन्द्रादिः। कुतः? तद्धर्मोपदेशात् तस्मिन्नन्तः श्रुते क्षीराब्धिमध्यवर्त्तित्व-प्रलयोदधिस्थितत्वब्रह्माण्डवीर्यत्वादिरूपविष्णुधर्माणामन्तःसमुद्र इत्यादौ श्रुतत्वादित्यर्थः।। २०।।

20. The entity which is described to be within our hearts is the Supreme Lord Brahmā Himself and not other Gods such as "Indra", because in the same chapter it is mentioned that the entity existing within our hearts is the one who resides in the middle of the Kṣīrasāgara and Pralayasāgara and also he is the vitality of the entire Brahmāṇḍa and all these features apply only to Lord Vishnu.

२१. **।। ॐ भेदव्यपदेशाच्चान्यः ॐ।।२१।।**

न केवलमन्तस्थो विष्णुः किं तु इन्द्रादिभ्योऽन्यश्च। कुतः? भेदव्यपदेशात् तस्य तदन्तर्यामित्वतत्प्रेरकत्वादिरूपभेदकधर्मश्रवणादित्यर्थः।।२१।।

21. Further, it has been clearly stated in the Śrutis that the entity inside our hearts has distinct characteristics from those of other Gods such as Indra, Chaturmukha Brahma etc. It is stated that Lord Vishnu resides within Indra, Brahma etc. as their regulator, and hence he must be different from them.

॥ आकाशाधिकारणम् ॥ ८ ॥

२२. ॥ ॐ आकाशस्तल्लिङ्गात् ॐ॥२२॥

आकाशः आकाशशब्दवाच्यो विष्णुरेव, न प्रसिद्धाकाशः। कुतः? तल्लिङ्गात् छन्दोगश्रुत्युक्ताकाशे परोवरीयस्त्वादिरूपविष्णुलिङ्गस्य श्रवणादित्यर्थः॥ २२॥

22. The entity referred to by the word Ākāsha essentially means Vishnu only and not the usual Bhoutika Ākāsha viz sky because in the Chāndogya Upanishad, where the word Ākāsha is used, the characteristics of Vishnu are also stated, with reference to Ākāsha.

॥ प्राणाधिकरणम् ॥ ९ ॥

२३. ॥ ॐ अत एव प्राणः ॐ॥२३॥

तद्वै त्वं प्राणो अभव इत्युक्तःप्राणो विष्णुरेव नान्यः। कुतः? अत एव श्रीश्च त इति श्रीपतित्वलिङ्गादेवेत्यर्थः॥ २३॥

23. The word Prāṇa also essentially refers to Lord Vishnu because of similar reasoning that the characteristics of Vishnu such as being Śrīpati (husband of Goddess Lakhmi) are attributed to Prāṇa.

॥ ज्योतिरधिकरणम् ॥ १० ॥

२४. ॥ ॐ ज्योतिश्चरणाभिधानात् ॐ॥२४॥

ज्योतिः ज्योतिश्शब्दवाच्यं ब्रह्मैव न त्वन्यत्। कुतः? चरणाभिधानात् कर्णादीनां विचरणाभिधानात्। वि मे कर्णा इति ज्योतिषः साकल्येन कर्णादिविदूरत्वश्रवणादित्यर्थः॥ २४॥

24. The entity referred to by the word Jyotis also means Para Brahma because Jyotis is described to be unfathomable by all the sense organs because

of its immense potency, which is the feature of Lord Vishnu Himself.

**।। छन्दोऽभिधानाधिकरणम् ।। ११ ।।**

२५. **।। ॐ छन्दोऽभिधानान्नेति चेन्न तथा चेतोऽर्पणनिगदात्तथा हि दर्शनम् ॐ।।२५।।**

छन्दोऽभिधानात्। ननु, छन्दोगश्रुतिस्थगायत्रीपदेन चतुर्विंशत्यक्षरात्मकच्छन्दसः प्रतिपादनात् गायत्रीशब्दवाच्यो विष्णुर्नेति चेन्न। कुतः? तथा हि दर्शनं हि यस्मात्तथा गानत्राणकर्तृत्वनिमित्तेन दर्शनं विष्णोः गायत्रीशब्दवाच्यत्वप्रतिपादिका श्रुतिरस्ति। तस्मात् व्यर्थं गायत्रीपदेन विष्णोरभिधानमित्यत उक्तं तथेत्यादि। तथा चेतोर्पणनिगदात् विष्णोस्तथा गायत्र्यादिशब्दप्रवृत्तिनिमित्तवत्त्वेन चेतसि अर्पणाय उपासनाय। निगदाच्छ्रुतौ प्रतिपादनादित्यर्थः। तथा च न वैयर्थ्यमिति भावः।।२५।।

25. The term Gāyatrī used in *Chāndogya* Śruti does not essentially refer to the 24 syllable Gāyatrī Chandas. Because there is Vedic evidence to prove that Gāyatrī means the one who protects and who sings in joy, which means Lord Vishnu. Śruti preaches that it is how Lord Vishnu is to be praised.

२६. **।। ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ।।२६।।**

एवमित्यस्यावृत्तिः। एवं गायत्रीशब्दवाच्यं ब्रह्मेत्येवमेव युक्तम्। कुतः? एवं भूतादिपादव्यपदेशोपपत्तेः। पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवीति। एवं रूपभूतामृतांशवत्त्वोक्तेश्च तस्य च विष्णावेवोपपत्तेः अन्यत्रानुपपत्तेश्चेत्यर्थः।। २६।।

26. Further, the word Gāyatrī should refer only to Lord Vishnu because having described Gāyatrī as the one with four Pādas, the Śruti describes the four Pādas as - All the beings, the Forms in Vaikuṇṭha, Śwetadweepa, and Anantāsana, while this description is applicable only to Lord Vishnu.

२७. ॥ॐ उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॐ ॥२७॥

उपदेशभेदात् गायत्रीज्योतिषोः द्युस्थत्वदिवःपरत्वरूपविरुद्ध-धर्मबोधकश्रुतिभेदान्नेति चेत्तद्द्वयं विष्ण्वाख्यमेकं वस्तु न किं तु भिन्नमेवेति चेन्न। कुतः? उभयस्मिंच्छ्रुतिवाक्येऽपि एकस्य प्रतिपाद्यत्वेऽपि अविरोधात्। त्रिसप्तलोकविवक्षया विरोधाभावादित्यर्थः।। २७।।

27. We cannot argue that because different characteristics are attributed to Gāyatrī and Jyotis, they should not refer to a single entity called Vishnu. For example, Gāyatrī is described as an entity in Dyuloka, while Jyotis is described as an entity beyond Dyuloka. However, the two features can be mutually reconciled by proper definition of Dyuloka according to the context of description.

॥ पादान्त्यप्राणाधिकरणम् ॥ १२ ॥

२८. ।। ॐ प्राणस्तथानुगमात् ॐ।।२८॥

तथा तद्वै त्वमिति तैत्तिरीयोक्तप्राणवत् ता वा एताः इत्यैतरेयोक्तप्राणोऽपि विष्णुरेव। कुतः? अनुगमात् देवतोपास्यत्वादिविष्णुलिङ्गब्रह्मशब्दानां असकृच्छ्रवणात् इत्यर्थः।। २८।।

28. The word Prāṇa appearing in the *Aitareya* Śruti should refer to Lord Vishnu only and not to Indra, Jīva or Mukhya Prāṇa, because the various features of Vishnu, such as being worshipped by all, the term Brahma are repeatedly mentioned in the same Prakaraṇa.

२९. ।। ॐ न वक्तुरात्मोपदेशादिति चेदध्यात्मसम्बन्धभूमा ह्यस्मिन् ॐ।।२९॥

द्वितीयार्थे षष्ठी। वक्तुः बृहतीसहस्रवक्तारं विश्वामित्रं प्रति इन्द्रेणात्मोपदेशात्। आत्मनः स्वस्य प्राणतयोपदेशात् इन्द्र एवायं प्राणः। न विष्णुरिति चेन्नेति शेषः। तस्यावृत्तिः। अनुगमादित्यनुवर्तते।

तथा च प्रागुक्तानुगमहेतोर्नेन्द्रः प्राणः। तथा सत्युपदेशविरोध इत्यपि न। कुतः? यस्मात् अस्मिन्प्रकरणे भगवतः अध्यात्मसम्बन्धभूमा इन्द्रविश्वामित्रादिरूपबहुदेहसम्बन्धः उक्तोऽस्ति तस्मादित्यर्थः। यद्वा हि यस्मात् अस्मिन्निन्द्रे। अध्यात्मसम्बन्धभूमा। अधि अधिकस्यात्मनः सम्बन्धस्यावेशस्य भूमा बाहुल्यं विद्यते तस्मादित्यर्थः।। २९।।

29. While being preached the Bṛhatī Sanasra by Vishwāmitra, Indra seems to make a statement that he himself is Prāṇa. However, the correct meaning of his statement is that Lord Vishnu is all pervasive and Lord Vishnu himself in the form of Prāṇa also controls the activities of Indra.

३०. **।। ॐ शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॐ।।३०।।**

तु शब्द एवार्थे। वामदेववत् यथा अन्तर्यामिविवक्षया वामदेवर्षिः अहं मनुरभवम् इति स्वस्य मनुसूर्याद्यैक्यमाह। तद्वत्। शास्त्रदृष्ट्या शास्ति सर्वमिति शास्त्रमन्तर्यामी तद्दृष्ट्या तद्विवक्षयैवोपदेशः प्राणोऽहमिति व्यपदेशः। न त्वैक्येनेत्यर्थः।। ३०।।

30. Vāmadevamuni has stated that he is Manu, meaning thereby that Lord Brahman was pervading the form of Manu. In the same way, the statement of Indra that Prāṇa is he himself, should be interpreted to mean that Prāṇa in him is the inner motive force. Thus, Prāṇa in this context, should essentially mean Brahman.

३१. **।। ॐ जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासात्रैविध्यादाश्रितत्वादिह तद्योगात् ॐ।।३१।।**

जीवमुख्यप्राणलिङ्गात् शतायुष्ट्वादिजीवलिङ्गानां इन्द्रियदेवैः संवादादिरूपमुख्यप्राणलिङ्गानां च श्रवणात् प्राणो अन्य एव न विष्णुरिति चेन्न। कुतः? अनुगमात्। न च लिङ्गविरोधः। तल्लिङ्गानां अन्तर्यामिविषयत्वोपपत्तेरित्यादिकमध्याहार्यम्। किमर्थमन्तर्यामि-कथनमित्यत

## Pāda II

॥ सर्वगतत्वाधिकरणम् ॥ १ ॥

३२. ॥ ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ॥१॥

तत्त्विति वर्तते। सर्वत्र पृथिव्यादिषु। उच्यमानं वस्तु तत्तु, नारायणाख्यं ब्रह्मैव न त्वन्यत्। कुतः? प्रसिद्धोपदेशात्। एतमेव ब्रह्मेति सर्वगते वस्तुनि नारायणवाचित्वेन श्रुत्यादिप्रसिद्धब्रह्मशब्दश्रवणादित्यर्थः॥ ३२॥

32. The characteristic of all-pervasiveness is applicable only to Vishnu and not to entities like Sun, Jīva or Pṛthvī etc. because the entity described in this Prakaraṇa is termed as Brahma - which is famous in the Śrutis to mean Nārāyaṇa.

३३. ॥ ॐ विवक्षितगुणोपपत्तेश्च ॐ॥२॥

चः समुच्चये अवधारणे वा। सर्वगते। श्रुत्येति शेषः। तथा च विवक्षितानामितः परं सर्वगते श्रुत्या तन्निष्ठतया वक्तुं योग्यानां वक्षमाणानां वाऽश्रुतत्वादिगुणानां विष्णोरेव योग्यत्वेन तस्मिन्नेवोप-पत्तेरन्यत्रानुपपत्तेश्च विष्णुरेव सर्वगत इत्यर्थः॥ ३३॥

33. Vishnu alone can be all pervasive entity because all the descributes of an all-pervasive entity can be justifiably applied only to Vishnu and to none else.

३४. ॥ ॐ अनुपपत्तेस्तु न शारीरः ॐ॥३॥

तु शब्द एवार्थे। शारीरो जीवः। आदित्यो वा। न सर्वगतः। कुतः? अनुपपत्तेः। एकस्य जीवस्य सर्वशरीरस्थत्वायोगादेवेत्यर्थः॥ ३४॥

34. Jīva or Āditya cannot be regarded as all-pervasive because it is difficult to conceive that only one Jīva or one Āditya can pervade different bodies.

उक्तम् उपासात्रैविध्यादिति। अन्तर्बहिः सर्वगतभेदेन ब्रह्मोपासनस्य त्रिविधत्वात् इह प्रकरणे। तत्त्रैविध्यस्याश्रितत्वात् उक्तत्वात्तद्योगात्तेषामधि कारिणां त्रिविधोपासनायोग्यत्वादित्यर्थः। तथा च तत्तच्छब्दैस्तत्तदधि-कारिभेदेनोपासनार्थम् अन्तर्यामिकथनं युक्तमिति भावः।। ३१।।

31. It may appear that the features of Jīva such as living for one hundred years and those of Mukhya Prāṇa such as the use of the word Prāṇa itself are narrated in this Prakaraṇa and hence Prāṇa should refer to Jīva or Mukhya Prāṇa and not to Vishnu. This interpretation would not be correct because Prāṇa has been described to be the subject of different forms of Upāsanā namely Antaḥ, (inside), Vyāpta (all-pervasive) and Bahiḥ (outside). There are relevant Vedic quotations in this regard and these different approaches of Upāsanā are relevant for the different eligibility types of Upāsakas.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु प्रथमाध्यायस्य प्रथमःपादः।

३५. ।। ॐ कर्मकर्तृव्यपदेशाच्च ॐ।।४।।

सर्वगते वस्तुनि आत्मानमितिकर्मत्वस्य जीवे च शंसतीति तद्विरुद्धकर्तृत्वस्य व्यपदेशादुक्तत्वाच्च न जीवः सर्वगत इत्यर्थः।।३५।।

35. The all-pervasive cannot be the Jīva because in the Śrutis this entity is described as the object (Karma) and also the subject (Kartṛ). Jīva cannot have both these attributes simultaneously.

३६. ।। ॐ शब्दविशेषात् ॐ।।५।।

एतमेव ब्रह्मेति वाक्ये ब्रह्मशब्दस्यावधारणार्थक एवशब्दाख्यविशेषण-वत्वात् ब्रह्मशब्दो न जीवपर इत्यर्थः।। ३६।।

36. The word Brahma cannot mean Jīva because in the Śruti there is an emphatic reference to the Mukhya Brahma who can be only the Supreme Lord.

३७. ।। ॐ स्मृतेश्च ॐ।।६।।

चः समुच्चये। न केवलं श्रुत्युक्तत्वाद्ब्रह्मशब्दो न जीवपर इति किं तु अहमात्मा गुडाकेशेत्यादिस्मृतिसद्भावाच्च ब्रह्मशब्दो न जीवपर इत्यर्थः।। ३७।।

37. The all-pervasive entity is Vishnu only because in the *Bhagavad Gītā* the Lord clearly mentions that he pervades the hearts of all the living entities.

३८. ।। ॐ अर्भकौकस्त्वात्तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वा देवं व्योमवच्च ॐ।।७।।

अर्भकौकस्त्वात् सर्वेषु भूतेष्विति सर्वगतवस्तुनः सर्वप्राणिहृदयाकाश-रूपाल्पस्थानत्वकथनात्। तद्व्यपदेशात्। तस्य जीवस्य तच्छ्रुतिलिङ्गादिना व्यपदेशात्। उक्तत्वाच्च। नेति चेत् ब्रह्मैव सर्वगतमित्युक्तं नेति चेन्न। कुतः? तेषां विष्णावेवोपपत्तेरिति शेषः। न च वैयर्थ्यम्। एवं निचाय्यत्वात्। एवमर्भकौकस्त्वादिरूपेण विष्णोरेवोपास्यत्वात्। तथा

च न वैयर्थ्यमितिभावः। श्रुतिलिङ्गादीनां ब्रह्मपरत्वेन न तद्विरोध इति भावः। व्याप्तस्य विष्णोः कथमल्पस्थानस्थितिरित्यत उक्तं व्योमवच्चेति। यथाऽऽकाशस्य व्याप्तस्यापि गृहाद्येकदेशावस्थितिः तद्वद्विष्णोरपीत्यर्थः।।३८।।

38. We cannot argue that Brahman is not the all pervasive entity on the ground that the entity is described to reside in a limited space and also that it is supposed to possess the organs like eyes etc. and an all-pervasive entity cannot remain confined to a small place and it does not have the organs like eyes etc. However, we should recognise that the attribute of residing in the small place of everybody's heart and also that it has organs like the eyes, are described only to facilitate the worshipping of the all-pervasive entity with those attributes. Further, it is possible to conceive that like the Ākāsha or Space, an all pervasive entity could also be confined to a small space.

३९. ।। ॐ सम्भोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ।।८।।

यतो ब्रह्मणः व्योमवत् सर्वजीवशरीरस्थत्वे संभोगप्राप्तिः समानभोगप्राप्तिरित्यतो बाधकान्न ब्रह्मसर्वगतमिति चेन्न, कुतः? वैशेष्यात् विष्णोः सामर्थ्यविशेषवत्त्वादित्यर्थः। तथा च न तस्य जीवसमानभोगप्राप्तिरिति भावः।। ३९।।

39. We cannot argue that if the all pervasive entity remains inside the body acquired by each Jīva, then such an entity will have to experience the same happiness and miseries as experienced by the Jīva in that body. Such an entity is free from all the experience of Jīva because of its special capabilities.

॥ अत्तृत्वाधिकरणम् ॥ २ ॥

४०. ॥ ॐ अत्ता चराचरग्रहणात् ॐ॥९॥

अत्ता सर्वं वा अत्तीत्युक्तःसर्वात्ता विष्णुरेव। न त्वदितिः। कुतः? चराचरग्रहणात्। चराचरस्य चेतनाचेतनात्मकप्रपञ्चस्य सर्वमिति श्रुतावद्यतयोक्तत्वादित्यर्थः॥ ४०॥

40. The entity which swallows all the elements of the Universe is Brahma himself and not Aditi. Because the word *Charāchara* - living and non living- has been used in this context, and it is only Brahma who has the capability of swallowing the living and the non-living.

४१. ॥ ॐ प्रकरणाच्च ॐ॥१०॥

नैवेह किञ्चनेति विष्णुप्रकरणबलाच्च विष्णुरेव अत्तेत्यर्थः॥ ४१॥

41. Further, all-swallowing entity is Brahma only because this attribute described in the Prakaraṇa of Brihadāraṇyaka related to Brahman.

॥ गुहाधिकरणम् ॥ ३ ॥

४२. ॥ ॐ गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॐ॥११॥

तत्त्विति वचनविपरिणामेनानुवर्तते। आत्मानौ आदेयं मातीति व्युत्पत्त्या ऋतं पिबन्ताविति श्रुतिस्थपिबच्छब्दोदितशुभकर्मफलभोक्तारौ आत्मान्तरात्माख्यविष्णुरूपे एव न तु जीवेश्वरौ। कुतः? हि यस्मात्तौ गुहां प्रविष्टौ हृदयगुहां प्रविष्टौ तस्मादित्यर्थः। हिशब्देन हृदयगुहास्थितत्वलिङ्गस्य यो वेदेति श्रुतिप्रसिद्धं सूचयति। द्विरूपतया शरीरहृदयगुहास्थितत्वस्य तस्य घर्मासमन्तेति श्रुतावुक्तत्वादित्यर्थः॥४२॥

42. That entities residing in the space of Hṛdaya in the context of enjoying the good fruits of Karma are the two special forms of Brahma viz., Ātma and Antarātma and not Jīva and Īshwara because

this meaning has been clearly indicated in the relevant Śruti. It is they who enjoy the good fruits of Karma.

४३. ।। ॐ विशेषणाच्च ॐ।।१२।।

च: युक्तिसमुच्चये। य: सेतुरिति एकवचनेन विशेषणादेक एव पाता स च सेतुत्वब्रह्मत्वादिना विशेषितत्वाद्विष्णुरेव न जीव इत्यर्थ:।।४३।।

43. Further, suitable adjective have been used in this context to bring out this meaning.

।। अन्तराधिकरणम् ।। ४ ।।

४४. ।। ॐ अन्तर उपपत्ते: ॐ।।१३।।

य एषोऽन्तरक्षिणीति श्रुत्युक्तोऽन्तर: चक्षुरन्त:स्थितो विष्णुरेव न त्वग्नि: कुत:? उपपत्ते: एतदमृतत्वब्रह्मशब्दादीनां अन्तरे श्रवणात्। तेषां च विष्णावेवोपपत्तेरित्यर्थ:।। ४४।।

44. The entity which enjoys the status of being inside the eyes is Lord Brahma and not Agni. Because the attributes *Amṛtatwa* and *Abhayatwa* described here are applicable only to Brahma.

४५. ।। ॐ स्थानादिव्यपदेशाच्च ॐ।।१४।।

ब्रह्मस्थानभूताक्षिशक्ते: तदधिष्ठातृब्रह्मशक्तेश्च। व्यपदेशात् सर्पिर्वा उदकं वा सिञ्चतीत्युक्तत्वाच्चक्षुरन्तस्थो विष्णुरेवेत्यर्थ:।। ४५।।

45. The capabilities of the entity residing in the location of the eyes and also the location-specific attributes are both similar and they are both relevant for Brahman.

४६. ।। ॐ सुखविशिष्टाभिधानादेव च ॐ।।१५।।

च: समुच्चये। सुखविशिष्टाभिधानात्। कं ब्रह्मेत्यादिप्रकरणे विशिष्ट-सुखस्य पूर्णसुखस्याभिधानादेव चक्षुरन्तरो विष्णुरेव किमु खं ब्रह्मेति पूर्णज्ञानादपीत्यर्थ:।। ४६।।

46. It is also explained that the entity residing in the sense organs has the attribute of possessing perfection and complete bliss and these are applicable only to the Supreme Lord.

४७. ।। ॐ श्रुतोपनिषत्कगत्यभिधानाच्च ॐ।।१६।।

श्रुतोपनिषदां श्रुतमतध्यातैतद्विद्यानां पुंसाम्। केन वायुना। कयोः कार्यपरब्रह्मणोः। गतेः प्राप्तेः। स एनान्ब्रह्म गमयतीति श्रुतावभिधानाच्च चक्षुरन्तरो विष्णुरेवेत्यर्थः।। ४७।।

47. For all those who have acquired the true learning of the various Vidyās, the ultimate destination is Lord Brahma through the support of Vāyu. It is therefore necessary that Antara Vidyā should essentially refer to Para Brahma Vidyā and not to Agni Vidyā.

४८. ।। ॐ अनवस्थितेरसम्भवाच्च नेतरः ॐ।।१७।।

इतरः अग्निः। चक्षुरन्तरो न किं तु विष्णुरेव। कुतः? अनवस्थितेः। जीवस्याग्नेर्जीवान्तरनियामकत्वे तस्यापि जीवत्वाविशेषात् तस्यापि नियामकान्तराभ्युपगमे तस्याप्येवमित्यनवस्थानात्। अग्न्यादिजीवस्य जीवान्तरनियामकत्वासम्भवाच्चेत्यर्थः।। ४८।।

48. The entity residing inside the sense organs and controlling them cannot be Agni. Because Agni is a Jīva and it is under the control of another Jīva which again will have to be controlled by a third one and this leads to an Anavasthā-unending chain. Further, it is impossible that one Jīva who is himself regulated can regulate others. Hence, we should accept that the Supreme Lord resides inside the sense organs.

## ।। अन्तर्याम्यधिकरणम् ।। ५ ।।

४९. ।। ॐ अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ।।१८।।

एष आत्मान्तर्यामीति श्रुत्युक्तोन्तर्यामी विष्णुरेव। न प्रधानादिः। कुतः? अधिदैवादिषु अधिदैवाध्यात्माधिभूतादिप्रकरणेषु। तद्धर्मव्यपदेशात्। तस्मिन् अन्तर्यामिणि। तस्य यं पृथिवी न वेदेति श्रुतौ उक्तस्याविदितत्वादिब्रह्मधर्मस्य व्यपदेशात् उक्तत्वादित्यर्थः।। ४९।।

49. In all the Prakaraṇas dealing with the Gods, (Adhyātma Vidyā) the entity residing in the different Gods and controlling them is the Supreme Lord Brahma only because the attributes relevant for Supreme Lord are described in those places.

५०. ।। ॐ न च स्मार्तमतद्धर्माभिलापात् ॐ।।१९।।

चः समुच्चये। स्मार्त कापिलस्मृत्युक्तम्। प्रधानं जीवश्च अन्तर्यामी न। कुतः? अतद्धर्माभिलापात्। तद्धर्माणां प्रधानजीवधर्माणां त्रिगुणत्वसंसारित्वादीनाम् अनभिलापात् अनुक्तत्वादित्यर्थः।। ५०।।

50. The inner motive force cannot be either Pradhāna or Jīva. Because their special attributes such as Triguṇatwa (being bonded by the three *guṇas* viz. *Sattwa, Rajas,* and *Tamas*) and *Saṁsāritwa* are not described in this.

५१. ।। ॐ शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ॐ।।२०।।

चः नञोऽनुकर्षणार्थः। हि यस्मात्। उभये माध्यन्दिनाः काण्वाश्च आत्मनोऽन्तरः विज्ञानादन्तर इति। एवं जीवम् अन्तर्यामिणः सकाशाद्भिन्नत्वेनाधीयते। पठन्ति। तस्माच्छारीरो जीवश्च नान्तर्यामीत्यर्थः।। ५१।।

51. Further, *Mādhyandinas* and *Kāṇwas* consider Jīva to be quite different from the entity which resides as an inner motive force. Hence the inner entity cannot be the Jīva.

## ।। अदृश्यत्वाधिकरणम् ।। ६ ।।

५२. ।। ॐ अदृश्यत्वादिगुणको धर्मोक्तेः ॐ।।२१।।

अदृश्यत्वादिगुणकः यत्तदद्रेश्यमिति श्रुत्युक्तादृश्यत्वादिधर्मविशिष्टाक्षरशब्दवाच्यो विष्णुरेव न प्रकृत्यादिः। कुतः? धर्मोक्तेः। ऋगादिपरविद्याविषयत्वरूपविष्णुधर्मस्य ययेति श्रुत्युक्तत्वादित्यर्थः।।५२।।

52. The entity having the attribute of being invisible and non-existent referred to by the word Akshara is the Lord Brahma himself and not Prakṛti, Chaturmukha Brahma or Rudra. This is so, because, the special features of Supreme Lord Brahma such as being the subject matter of Parā Vidyā is also described here.

५३. ।। ॐ विशेषणभेदव्यपदेशाभ्यां च नेतरौ ॐ।।२२।।

चः समुच्चये। इतरौ प्रकृतिद्वयम्। विरिञ्चिरुद्रौ च नादृश्यत्वादिगुणकौ। कुतः विशेषणभेदव्यपदेशाभ्याम्। प्रतिज्ञाद्वये क्रमेणैकैकहेत्वन्वयः। सार्वज्ञादिविशेषणात्। तस्मादेतदिति अदृश्यत्वादिगुणकाक्षराद्विरिञ्चिरुद्रयोर्भेदोक्तेश्चेत्यर्थः।। ५३।।

53. The Chaturmukha Brahma or Rudra cannot be the entity having the attribute of being invisible because such an entity is described to be Sarvajña-Omniscient-which cannot be the feature of Chaturmukha Brahma and Rudra. Further, the latter are clearly stated to be distinct from such an entity.

५४. ।। ॐ रूपोपन्यासाच्च ॐ।।२३।।

यदा पश्यः पश्यत इति विष्ण्वसाधारणस्वर्णरूपप्रतिपादनाच्चादृश्यत्वादिगुणको विष्णुरेवेत्यर्थः।। ५४।।

54. Further, this entity is described to possess the lustre of the gold whereas all other entities have a highly mixed appearance.

**॥ वैश्वानराधिकरणम् ॥ ७ ॥**

५५. **।। ॐ वैश्वानरः साधारणशब्दविशेषात् ॐ।।२४॥**

वैश्वानरः यस्त्वेतमित्यादिवाक्यगतवैश्वानरादिशब्दवाच्यो विष्णुरेव। न त्वग्निः। कुतः? साधारणशब्दविशेषात् अग्नाविष्णवोः साधारणस्य वैश्वानरशब्दस्य आत्मानं वैश्वानरमिति श्रुतावात्मशब्देन विशेषितत्वा-दित्यर्थः।। ५५।।

55. The word Vaishwānara having the characteristic of cooking everything (Pāchaka) essentially refers to the Supreme Lord Vishnu and not to Agni because the word Vaishwānara is further characterised by the word Ātma and the latter applies only to Lord Vishnu.

५६. **।। ॐ स्मर्यमाणमनुमानं स्यादिति ॐ।।२५॥**

इति स्मर्यमाणम् अहं वैश्वानरो भूत्वेति स्मृत्युक्तं विष्णोर्वैश्वानरत्वम् अनुमानं वैश्वानरविद्यायाः गीतोक्तभगवत्परत्वस्यानुमापकं स्यात् भवेदित्यर्थः।।५६।।

56. We can infer that Vishnu alone is Vaishwānara, because in the Bhagavad Gītā Lord Krishna says that he himself takes the form of Vaishwānara.

५७. **।। ॐ शब्दादिभ्योऽन्तःप्रतिष्ठानान्नेति चेन्न तथादृष्ट्युपदे-शादसंभवात्पुरुषविधमपि चैनमधीयते ॐ।।२६॥**

युक्तिसमुच्चये चशब्दः। शब्दादिभ्यः अग्निशब्दहोमाधिकरण-त्वलिङ्गादित्यर्थः। अन्तःप्रतिष्ठानात् पाचकत्वेन शरीरान्तरावस्थानाच्च वैश्वानरो न विष्णुः किं तु अग्निरेवेति चेन्न। कुतः? तथा दृष्ट्युपदेशात् तथा अग्न्यादिनामलिङ्गकर्मवत्त्वेन दृष्ट्युपदेशात् उपासनोपदेशा-दित्यर्थः। तथा च अग्न्यादिश्रुतिलिङ्गानां विष्णौ सावकाशत्वान्न तद्विरोध इति भावः। किञ्चात्रोक्तात्मत्वब्रह्मत्वादीनां अग्न्यादावसम्भवाच्च वैश्वानरो विष्णुरेव। अपि च यतः छन्दोगाः एनं वैश्वानरं पुरुषविधं

पुरुषसूक्तप्रतिपाद्यनारायणसमानगुणकमेवाधी- यतेऽभिदधति। अतोऽपि विष्णुरेवेत्यर्थः। च शब्देन पुरुषसूक्तस्य विष्णुपरत्वं बहुप्रमाणसिद्धमिति सूचितम्।। ५७।।

57. From the words such as Agni and also from the attributes such as Pachakatwa, *Homādyād-hāratwa, Gārhapatyangakatwa,* etc., we canot argue that Vaishwānara cannot mean Brahma because the words like Agni and the attributes of *Pāchakatwa* etc. have been presented to facilitate Upāsanā. Further, the use of the word Ātma and also the fact that it is Parabrahma Prakaraṇa confirm that the word Vaishwānara should mean Lord Vishnu only. *Chāndogya* Śruti describes Vaishwānara to have the attributes of Purusha who is well explained in the Purusha Sūkta.

५८. **।। ॐ अत एव न देवता भूतं च ॐ।।२७।।**

देवता अग्न्यादिरूपा। भूतं तदभिमन्यमानतेजोभूतं च वैश्वानरशब्दवाच्यं न। कुतः? अत एव निरवकाशात्मशब्दादिहेतोरेवेत्यर्थः।। ५८।।

58. The word Vaishwānara does not refer to Agni or the Tejas (one of the five elements) for the same reasons that there is the word Ātma.

५९. **।। ॐ साक्षादप्यविरोधं जैमिनिः ॐ।।२८।।**

साक्षात् मुख्यवृत्त्या। अपि ब्रह्मणोऽग्न्यादिशब्दवाच्यत्वेऽपि अविरोधम् अज्ञानादिनिमित्तान्तरेण अग्न्यादौ तत्तच्छब्दविरोधाभावं जैमिनिराचार्यो वक्तीत्यर्थः।। ५९।।

59. Jaimini clearly believes that the terms such as Agni refer to Lord Vishnu through *Mukhya Vṛtti* and that this approach does not create difficulties in using the word Agni in the normal life to mean fire.

६०. ॥ ॐ अभिव्यक्तेरित्याश्मरथ्यः ॐ॥२९॥

अभिव्यक्तेः अग्न्यादिषु ब्रह्मोपास्तौ कृतायां तेषु ब्रह्मणोऽभिव्यक्तेः। तन्निमित्तोऽग्न्यादिसूक्तनियम इति आश्मरथ्याचार्यो मन्यत इत्यर्थः॥६०॥

60. Sage Āshmarathya believes that when we perform Upāsanā of Lord Brahman in the Agni Sūktas, we realise Lord Brahman who manifests himself and hence there is no conflict in interpreting Agni to **mean Lord** Brahma.

६१. ॥ ॐ अनुस्मृतेर्बादरिः ॐ॥३०॥

अनुस्मृतेस्तत्तत्सूक्ताद्युपासकैरग्न्यादिष्वेव ब्रह्मणोऽनुस्मृतेः अनुसन्धाना-द्धेतोः अग्न्यादिसूक्तव्यवस्थेति बादरिर्वक्तीत्यर्थः॥ ६१॥

61. Sage Bādari states that we remember the Supreme Lord even while performing Upāsanā with Agni Sūkta.

६२. ॥ ॐ संपत्तेरिति जैमिनिस्तथा हि दर्शयति ॐ॥३१॥

हि यस्मात्। तं यथेति हि प्रसिद्धा श्रुतिः तथा दर्शयति यथा जैमिनिमतं तथा प्रतिपादयति। तस्माज्जैमिनिः स्वोक्त्यनुकूलश्रुत्यनुसारेण। संपत्तेः अग्न्यादिसूक्तोपासकानामग्न्यादिप्राप्तिहेतोस्तद्विवक्षया सूक्तादिनियम इत्याहेत्यर्थः॥ ६२॥

62. Sage Jaimini argues that by doing Upāsanā of Brahman with Agni Sūkta we realise Agni. Śruti says that you realise that which you worship.

६३. ॥ ॐ आमनन्ति चैनमस्मिन् ॐ॥३२॥

चः शङ्कानिवर्तकः। यस्मात् एवं विष्णुम्। अग्न्यादावामनन्ति। तत्स्थतया योऽग्नौ तिष्ठन्नित्याद्याः श्रुतयः प्रतिपादयन्ति। तस्मात् कथमग्न्यादिषु विष्णूपास्त्या अग्न्यादिप्राप्तिर्भवतीति शङ्का निवृत्ता। कुतः? अग्न्यादिपदेन तत्स्थभगवत्प्राप्तेरेवाभिप्रेतत्वादित्यर्थः॥ ६३॥

63. The Śrutis consider that Lord Vishnu resides in-

side Agni, Varuṇa etc., as their controlling force and hence the different Sūktas being called as Agni Sūkta can be justified.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु प्रथमाध्यायस्य द्वितीयः पादः।।

## ·Pāda III

॥ द्युभ्वाद्यधिकरणम् ॥ १ ॥

६४. ॥ ॐ द्युभ्वाद्यायतनं स्वशब्दात् ॐ॥१॥

द्युभ्वाद्यायतनं यस्मिन्निति वाक्योक्तस्वर्गभूम्यादिसर्वाश्रयो विष्णुरेव न त्वन्यः। कुतः? स्वशब्दात् स्वेति शब्दः स्वशब्दः स्वशब्दगृहीत-ब्रह्मवाचकात्मशब्दादित्यर्थः॥ ६४॥

64. Lord Vishnu is the only resort for all the worlds like earth, heaven etc., because the world `Swa' has been used in the relevant Śrutis and Swa means Ātma which in turn means Brahman.

६५. ॥ ॐ मुक्तोपसृप्यव्यपदेशात् ॐ॥२॥

द्युभ्वाद्यायतनं न विष्णोरन्यः। किं तु विष्णुरेव। कुतः? मुक्तोपसृप्य-व्यपदेशात्। भावप्रधानोऽयम्। द्युभ्वाद्यायतनस्य वस्तुनोऽमृतस्यैष सेतुरिति मुक्तप्राप्यत्ववचनात्तस्य चान्यत्रायोगादित्यर्थः॥६५॥

65. The Resort for all worlds like earth, heaven etc. is Vishnu also because it is proclaimed in the Śrutis that such a Resort is the final destination of all the Muktas and this characteristic applies only to Vishnu.

६६. ॥ ॐ नानुमानमतच्छब्दात् ॐ॥३॥

अनुमानम् आनुमानमिति वा। अनुमानसिद्धप्रामाण्ययुतपाशुपताद्यागमैः सर्वाश्रयतया कल्पितं रुद्रप्रधानादिकं द्युभ्वाद्यायतनं न। कुतः? अतच्छब्दात् भस्मधरोग्रत्वादितच्छ्रुतिलिङ्गाद्यभावादित्यर्थः॥ ६६॥

66. Rudra or Pradhāna derived by means of deductive logic (Anumāna) cannot be the Resort of all worlds, because the features (terms) of Rudra such as smearing the *bhasma,* or being ferocious and those of Pradhāna such as being the origin for three

*guṇas,* are not described in the relevant śrutis.

६७. ।।ॐ प्राणभृच्च ॐ।।४।।

जीवोऽप्यत एव न द्युभ्वाद्यायतनमित्यर्थः।। ६७।।

67. Jīva or Vāyu cannot be the Resort of all worlds because of the same reasons given earlier viz. use of the word Ātma, being the final destination of all Muktas, and not including the terms and features of the others.

६८. ।। ॐ भेदव्यपदेशात् ॐ।।५।।

अन्यमीशमिति जीवेशयोर्भेदोक्तेः न तयोरैक्यमित्यर्थः।। ६८।।

68. In the Śruti "Anyameeśam", the distinction between Jīva and Īśa is clearly brought out and hence Jīva cannot be the Resort of all the worlds.

६९. ।। ॐ प्रकरणात् ॐ।।६।।

अनश्नन्नन्यो इत्यादेर्विष्णुप्रकरणत्वात्। अत्र जीवस्य विष्णुभेद एवोच्यते। न त्वन्यस्माद्भेद इत्यर्थः।। ६९।।

69. Since we are dealing with the Vishnu Prakaraṇa in Muṇḍaka, the world Īśa refers to Vishnu only and as such the term `*Anya*' signifies the distinction between Jīva and Vishnu.

७०. ।। ॐ स्थित्यदनाभ्याञ्च ॐ।।७।।

ईशजीवयोर्द्वासुपर्णेत्यादिवाक्योक्तं कर्मफलानुपजीवनस्थितितदुपजीवनरूपहेतुभ्यां न च तयोरैक्यं वाच्यमित्यर्थः।। ७०।।

70. Jīva and Īśa are different entities because in various Śrutis Īśa is described to be existing without dependence on the fruits of deeds (Sthiti) (Karma phala) and Jīva is described to be dependent on the effect of the deeds (Adana).

॥ भूमाधिकरणम् ॥ २ ॥

७१. ॥ ॐ भूमा संप्रसादादध्युपदेशात् ॐ॥८॥

भूमा यो वै भूमेति श्रुतौ भूमशब्दोक्तपूर्णो विष्णुरेव। कुतः? संप्रसादात् भूम्नस्तत्सुखमित्यनेन संप्रसादशब्दितपूर्णसुखरूपत्वाभिधानात्। किञ्च अध्युपदेशात् नामादेरपि तदुपरि नामादिदेवतोत्तमत्वेन भूम्नोऽभिधानाच्चेत्यर्थः॥ ७१॥

71. The word Bhūma used in the Śruti, meaning complete or full, refers to Vishnu only because such a complete entity is described to be one with Perfect Bliss and Superior to everybody and these features apply only to Lord Vishnu.

७२. ॥ ॐ धर्मोपपत्तेश्च ॐ॥९॥

स एवाधस्तादित्यादिना भूम्नि सर्वगतत्वादिधर्मश्रवणात्। तस्य च विष्णोरेवोपपत्तेः विष्णुरेव भूमेत्यर्थः॥ ७२॥

72. The terms Bhuma refers to Vishnu only, because the features like All-pervasiveness, Resort to all, are described and these are applicable only to Lord Vishnu.

॥ अक्षराधिकरणम् ॥ ३ ॥

७३. ॥ ॐ अक्षरमम्बरान्तधृतेः ॐ॥१०॥

अक्षरं तद्वा एतदित्यक्षरशब्दवाच्यं ब्रह्मैव न चित्प्रकृतिः। कुतः? अम्बरान्तधृतेः अस्मिन्नक्षरे एतस्मिन्खल्क्षर इति आकाशान्तपदार्थधारकत्वश्रवणादित्यर्थः॥ ७३॥

73. The word "Akshara" appearing in the Śruti refers to Lord Brahman and not to *Śrītattwa,* because it is described in the same Śrutis that all entities which have the *Śrītattwa* i.e. *Chit-Prakriti* called Ākāsha as their final Resort, are also all ultimately

held by the Akshara and this applies only to Supreme Lord Vishnu himself.

७४. ।। ॐ सा च प्रशासनात् ॐ।।११।।

चो यतः। सा अम्बरान्तधृतिः। प्रशासनात् विष्णोराज्ञामात्रादेव भवतीति एतस्य वेति श्रुतावुक्ता। अतोऽपि ब्रह्मैवाक्षरशब्दवाच्यम्। न चेतनप्रकृतिरित्यर्थः।। ७४।।

74. Akshara is Vishnu only because the phenomenon of holding all the entitites upto Ākāsha , takes place through the command of Lord Vishnu.

७५. ।। ॐ अन्यभावव्यावृत्तेश्च ॐ।।१२।।

अन्यभावानां विष्ण्वन्यवस्तुस्वभावानां स्थूलत्वादीनाम् अस्थूलमनण्विति श्रुतावक्षरे व्यावृत्तेरभावस्य कथनाच्च ब्रह्मैवाक्षरमित्यर्थः।। ७५।।

75. The word Akshara refers to Lord Vishnu because the features relevant for the other Prākṛtika objects, such as Sthoulya (massiveness), etc., are negated for the Akshara and non-Prākṛtika features are applicable only to Lord Vishnu.

।। सदधिकरणम्। ईक्षतिकर्माधिकरणम् ।। ४ ।।

७६. ।। ॐ ईक्षतिकर्मव्यपदेशात्सः ॐ।।१३।।

सदेवेत्यादिप्रकरणस्थितसदादिशब्दवाच्यः विष्णुरेव न प्रधानम्। कुतः? ईक्षतिकर्मव्यपदेशात्। तदैक्षतेति चेतननिष्ठैक्षतेति शब्दोपलक्षित-दर्शनाख्यक्रियाभिधानादित्यर्थः।। ७६।।

76. The word "Sat" used in the Śruti (Sat Eva Soumya etc.) means Lord Brahma because it is described that Sat is the one who perceives everything and this feature is applicable to Lord Vishnu himself and not to Jaḍa object.

## ।। दहराधिकरणम् ।। ५ ।।

७७. **।। ॐ दहर उत्तरेभ्यः ॐ।।१४।।**

दहरे दहरं पुण्डरीकं वेश्मेति वाक्योक्तहृत्पद्मस्थाल्पाकाशे स्थितो विष्णुरेव न तु जीवादिः। कुतः? उत्तरेभ्यः य आत्मा अपहतपाप्मेत्याद्युत्तरवाक्योक्तनिर्गतपाप्मत्वादिधर्मेभ्य इत्यर्थः।। ७७।।

77. The entity described as the one residing inside the limited space of Hṛdaya (heart) is Lord Vishnu and not Jīva because in the later portion of the Śruti the features such as being free from all sins and evils is attributed to such an inner entity and these are applicable to Lord Vishnu only.

७८. **।। ॐ गतिशब्दाभ्यां तथा हि दृष्टं लिङ्ङ्ग च ॐ।।१५।।**

गतिशब्दाभ्यां अहरहर्गच्छन्त्य एतं ब्रह्मलोकम् इति वाक्ये श्रुताभ्यां सुप्तप्राप्यत्वब्रह्मशब्दाभ्यां हेतुभ्यां दहरपद्मस्थं ब्रह्मैव। किं च यतः अरश्चेति श्रुतौ तथा सुप्तप्राप्यत्ववत्। हि विष्णुनिष्ठत्वेन प्रसिद्धं लिङ्गम् अरण्याख्यसुधासमुद्राश्रयलोकवत्त्वरूपज्ञापकम्। हृत्पद्मस्थे दृष्टम् उक्तम्। अतोपि दहरपद्मस्थो विष्णुरेवेत्यर्थः।। ७८।।

78. The entity described as residing inside the heart is Lord Vishnu himself because Daharastha is described to be the one who is reached by all in the state of deep sleep (Sushupti Avasthā) and also the word Brahma has been used in the same context. Further the feature of residing in the Vishnu Loka which is held by the nectar-ocean called "Aranya" has been attributed to "Daharastha".

७९. **।। ॐ धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॐ।।१६।।**

धृतेः स एष सेतुर्विधृतिरिति हृत्पद्मस्थस्य सर्वाधारत्वश्रवणाच्च विष्णुरेव हृत्पद्मस्थः। किं च छान्दोग्ये हृत्पद्मस्थनिष्ठतयोक्तस्य महिम्नः सर्वेश्वरत्वादेः अस्मिन् एष सर्वेश्वर इति वाजसनेयकवाक्ये। उपलब्धेः।

श्रवणात्। तत्समाख्यानादपि विष्णुरेव हृत्पद्मस्थः। ननु समाख्यानादपि कुतो विष्णुरेवेत्यत उक्तम्। अस्येत्यादि। अस्य विष्णुमहिम्नः अस्मिन्वाजसनेयकवाक्ये श्रवणादेवेत्यर्थः।। ७९।।

79. The entity residing inside the lotus-like heart is Lord Vishnu himself, because the features of being Resort to all, the greatness of being Supreme to everybody, being free from all blemishes etc., are described in the Vajasaneya Śruti. Such corroborative evidence confirms that Daharastha is Lord Vishnu himself.

८०. **।। ॐ प्रसिद्धेश्च ॐ।।१७।।**

दहरं विपाप्ममिति श्रुतौ विष्णोः हृत्पद्मस्थत्वप्रसिद्धेश्च स एव हृत्पद्मस्थ इत्यर्थः।। ८०।।

80. In the *Taittirīya* Śruti, it is well known that Vishnu is described as the entity residing inside the lotus-like heart.

८१. **।। ॐ इतरपरामर्शात्स इति चेन्नासम्भवात् ॐ।।१८।।**

इतरपरामर्शात् स्वेन रूपेणाभिनिष्पद्यत इत्युक्तस्य जीवस्य हृत्पद्मस्थात्मतया एष आत्मेत्येतच्छब्देन परामर्शात् ग्रहणात्। जीव एव हृत्पद्मस्थ इति चेन्न। कुतः? असम्भवात्। हृत्पद्मस्थनिष्ठतया श्रुतानामपहतपाप्मत्वादिगुणानां जीवे स्वातन्त्र्येणासम्भवादित्यर्थः।।८१।।

81. We cannot argue that since Jīva is referred to by the word "Etat" appearing in the relevant Śruti, Daharastha will have to be Jīva, because the features like being free from all blemishes and being Amṛta, Abhaya attributed to the *Hṛtpadmastha-entity* residing inside the heart are not applicable to anybody other than Lord Vishnu.

८२. ।। ॐ उत्तराच्चेदाविर्भूतस्वरूपस्तु ॐ।।१९।।

तु शब्द एवार्थे। नेति शेषः। तथा च उत्तरात् । स तत्रपर्येतीत्युत्तरवाक्यात्। जीवस्य सत्यकामत्वादिप्रतीतेः। तत एव विशोकत्वादेः सम्भवात्। स एव हृत्पद्मस्थ इति चेन्न। कुतः। यतस्तद्वाक्ये स्वेनेत्युत्तरवाक्यबलात् आविर्भूतस्वरूपो मुक्त एव प्रतिपाद्यः। न जीवमात्रम्। मुक्तश्च न स्वतोऽपहतपाप्मत्वादिगुणकः। अतो न तस्यापि हृत्पद्मस्थत्व-मित्यर्थः।।८२।।

82. We cannot argue that in the later portion Jīvas is inferred to be free from all blemishes and sins and hence Jīva could be the entity residing inside the lotus-like heart because the entity referred to as "Satyakāma" in the relevant Śruti is emancipated soul which has realised its pure form. However such the entity residing within the lotus-like heart cannot be such an emancipated soul, since such a soul cannot be bound by the body formed by Prakṛti.

८३. ।। ॐ अन्यार्थश्च परामर्शः ॐ।।२०।।

चः एवार्थे। परामर्शः। एष आत्मेति वाक्यगतैतच्छब्दः अन्यार्थः परञ्ज्योतिरित्युक्तपरमात्मार्थ एव न जीवार्थ इत्यर्थः।। ८३।।

83. Further, the entity deduced in the present contexts is the Lord Brahma in the form of Jyotis or lustre and this is described as Ātman.

८४. ।। ॐ अल्पश्रुतेरिति चेत्तदुक्तम् ॐ।।२१।।

अल्पश्रुतेः दहर इत्यल्पस्थानस्थितत्वोक्तेः। जीव एव हृत्पद्मस्थ इति चेत् नेति शेषः। कुतः? यतस्तदुक्तं तत्तु अल्पस्थानस्थितत्वम् उक्तं निचाय्यत्वादेवमित्यत्र व्याप्तस्यापि विष्णोः उपासनार्थमुच्यत इत्युक्तं आत्मान्तरर्हृदय इति श्रुत्युक्तं च अत इत्यर्थः।। ८४।।

84. We cannot argue that since the space available in the heart is very small, the entity residing in the lotus-like heart cannot be the Lord Brahma. It is already explained that the feature of residing in a small space is specially meant to facilitate meditation (Upāsanā) and further, to recognise that even a small portion of Lord Vishnu is perfect and omnipotent like the whole.

**॥ अनुकृत्यधिकरणम् ॥ ६ ॥**

८५. **॥ ॐ अनुकृतेस्तस्य च ॐ॥२२॥**

चः समुच्चये। तस्येति श्रुतिप्रतीकग्रहणम्। अनुकृतिरनुक्रिया। तथा च कथं नु तद्विजानीयामिति ज्ञानार्थं प्रार्थिततत्वरूपानुकूल्येन गृह्यमाणं ब्रह्मैव। कुतः? अनुकृतेः। तमेव भान्तमनुभाति सर्वमिति वाक्यशेषे सूर्यादीनां भगवत्क्रियानुसारिप्रकाशाख्यक्रियाकर्तृत्वश्रवणात्। तस्य भासा सर्वमिदं विभातीति जगतः परमात्मप्रभाप्रकाश्यत्वश्रुतेश्चेत्यर्थः॥८५॥

85. The entity described as imponderable and indescribable in the Śrutis is Lord Brahman himself and not the bliss of the Jñānis because later in the same śruti, this entity is described to be such that it is reflected in the form of Sun who derives his shining capacity only from the Supreme Lord Vishnu. The bliss of the Jñāni does not have this feature.

८६. **॥ ॐ अपि स्मर्यते ॐ॥२३॥**

न केवलं हेतुकृतानुकृत्यादेर्विष्णुधर्मत्वं श्रूयते किं तु कृष्णादिभिः यदादित्यगतं तेज इत्यादिस्मृत्यादिषूच्यत इत्यर्थः॥ ८६॥

86. Further, the fact that the shining capacity of the Sun is derived from the Supreme Lord Vishnu is corroborated not only by Śrutis but also by the statements contained in many *Smṛtis* such as *Bhagavadgītā*.

।। वामनाधिकरणम् ।। ७ ।।

८७. ।। ॐ शब्दादेव प्रमितः ॐ।।

विष्णुरेव ईशानो भूतभव्यस्येति ईशानशब्दवाच्यत्वेन प्रमितः। तत्त्वतो निश्चितः। न तु वायुः। कुतः? शब्दादेव। मध्ये वामनमिति निरवकाश-वामनश्रुतेरेवेत्यर्थः।। ८७।।

87. The word "Īshāna" essentially refers to Lord Brahma and not to Vāyu because the word Vāmana appearing in the same Śruti, means Lord Vishnu without any scope for double meaning (Niravakāsha).

८८. ।। ॐ हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॐ।।२५।।

तु शब्द एवार्थे। अपिशब्दार्थे च। तथा च सर्वगतस्यापि विष्णोः अङ्गुष्ठमात्रत्वोक्तिः हृद्यपेक्षया अङ्गुष्ठपरिमितहृद्याकाशापेक्षयैव। न तावता विष्णोः परिच्छिन्नत्वं ज्ञेयमित्यर्थः। ननु पश्वादीनामङ्गुष्ठा-भावात्कथं तन्मात्रत्ववचनं सर्वाधिकारिकमित्यत उक्तम्। मनुष्याधि कारत्वादिति। तथा चैतद्विद्योपासनस्य मनुष्याधिकारिकत्वात्। तान्प्रत्येतद्विद्याप्रवृत्तिसम्भवात्। पश्वादीनामङ्गुष्ठाभावेऽपि न दोष इति भावः।। ८८।।

88. The entity referred to as "Īshāna" is described to be residing in the space of the heart which is limited to be of the sixth of a thumb. This description is meant only for facilitating the Upāsanā by the human beings while other being like animals etc., are not eligible for Upāsanā.

।। देवताधिकरणम् ।। ८ ।।

८९. ।। ॐ तदुपर्यपि बादरायणः सम्भवात् ॐ।।२६।।

तदुपर्यपि देवत्वयोग्यमनुष्याणां न केवलं मनुष्यत्वदशायां किं तु देवादित्वप्राप्त्यनन्तरमपि वेदविद्याधिकारोऽस्ति। कुतः? सम्भवात्।

तेषामप्यधिकारप्रयोजकविशिष्टबुध्यादेर्योगादिति बादरायणो भगवान्वक्तीत्यर्थः।। ८९।।

89. Bādarāyaṇa opines that it is not only the human beings but also the divine entities who are obviously above the human beings, that are entitled to perform Upāsanā, acquire knowledge and perform deeds because they have all the faculties such as special intellect required for this purpose.

९०. **।। ॐ विरोधः कर्मणीति चेन्नानेकप्रतिपत्तेर्दर्शनात् ॐ।।२७।।**

देवादीनां सादित्वे कर्मणि पूर्वकल्पे प्रवृत्तयज्ञादिकर्मणि विषये। विरोधः उद्देश्याभावनिमित्तवैय्यर्थ्याख्यविरोधः। स्यादिति चेन्न। कुतः? अनेकप्रतिपत्तेः। अनेकेषां योग्यमनुष्याणां देवतापदप्राप्तेर्दर्शनात्। यत्र पूर्व इति श्रुतावुक्तत्वादित्यर्थः।। ९०।।

90. The state of subordinate gods can be attained by the eligible human-beings through special deeds and Yajñas. But if in the very early stage nobody had attained this state, then the question is whom would the deeds and Yajñas be addressed to. Without anybody in the seat of particular gods, the deeds to be performed by the human beings, addressed to the Gods may have to be regarded as futile. We cannot argue like this because at any stage someone or the other would have attained some status of Godhood in the heirarchy of gods.

९१. **।।ॐ शब्द इति चेन्नातः प्रभवात्प्रत्यक्षानुमानाभ्याम् ॐ।।२८।।**

विरोध इति वर्तते। देवानामाद्यन्तवत्त्वे शब्दे वेदे अप्रामाण्याख्यविरोधः स्यान्नित्यत्वेन श्रुतिसिद्धवेदवाचाम्। कदाचिद्वाच्यहीनत्वादिति भाव इति चेन्न। अतः धाता यथेति वेदवाक्यात्। तथा प्रत्यक्षानुमानाभ्याम्। महतां प्रत्यक्षात्। देवानां प्रवाहतः उत्पत्तिसाधकलिङ्गाच्च। प्रभवात् प्रतिकल्पम् नियमेन प्रभवशब्दितोत्पत्त्यवगमाच्च उक्तं युक्तमिति भावः।। ९१।।

91. One may argue that at sometime there won't be any gods, and as such Vedas would be addressing to some non-existant entities, and that the statements made in the Vedas are futile and baseless. This is not correct. That the Gods are continually existent is confirmed by the statements available in the Vedas, by the clear perception of the great men and also by the use of deductive logic.

९२. **।। ॐ अत एव च नित्यत्वम् ॐ।।२९।।**

अत एव पूर्वपक्ष्युक्तवेदनित्यत्वादेव तदन्यथाऽनुपपत्त्यापि तद्वाच्यदेव-प्रवाहस्य नित्यत्वं सिध्यतीत्यर्थः।। ९२।।

92. Since the *Shabdas* (words) are eternal, the continuity of gods explained in the Vedas has also to be accepted as eternal.

९३. **।। ॐ समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात्स्मृतेश्च ॐ।।३०।।**

अवृत्तावपि पूर्वकल्पे मुक्तानां देवानां पुनः स्वपदेषु असत्त्वेऽपि। अविरोधः तत्प्रतिपादकैकविधवेदाप्रामाण्याख्यविरोधो नास्ति। कुतः? समाननामरूपत्वात् एतत्कल्पोत्पन्नानामपि देवानां प्राचीनतुल्यनाम-रूपत्वात्। तथा च प्रतिपाद्यस्याप्येकविधत्वात् न तद्बोधकवेदा-प्रामाण्यमिति भावः। एकविधत्वमेव कुत इत्यत उक्तम्। दर्शनात्स्मृते-श्चेति। यथा पूर्वमिति श्रुतेः। अनादिनिधनेति स्मृतेश्चेत्यर्थः।। ९३।।

93. Even though those who occupy some positions of the gods get emancipated in due course of time, there would be many others who take their turn to occupy those positions and possess the same names and same characteristics. Hence the statements made in the Vedas cannot be regarded as baseless and untrue, there are many statements in

the Śrutis and in the Smṛtis which corroborate these points.

९४. **।। ॐ मध्वादिष्वसम्भवादनधिकारं जैमिनिः ॐ।।३१।।**

मध्वादिषु असौ वा आदित्यो देवमध्वित्याद्युक्तं मध्वादिविद्यासु। अनधिकारं देवानामधिकाराभावम्। जैमिनिराचार्यो मन्यते। कुतः? असम्भवात् तेषामर्थित्वतत्पदयोग्यत्वाद्ययोगादित्यर्थः।। ९४।।

94. Jaimini believes that in regard to some lores (vidyās) like madhu Vidyā, Jyotiṣṭoma Vidyā, gods do not have the eligibility because gods do not aspire for fruits which can be achieved by such lores.

९५. **।। ॐ ज्योतिषि भावाच्च ॐ।।३२।।**

ज्योतिषि देवानां ज्ञाने भावात् सर्ववस्तूनां विषयतयाऽन्तर्भूतत्वात्। सिद्धज्ञानानां देवानां न ज्ञानार्थिता युज्यत इति न मोक्षविद्यास्वप्यधिकार इत्यर्थः।। ९५।।

95. Jaimini also holds the view that the gods who have already acquired the knowledge of all the objects are not eligible for acquisition of further knowledge which is instrumental for achieveing Moksha. The presumption here is that the gods who have the knowledge would have also acquired the knowledge relevant for achieving Moksha and hence there is no need for acquiring further knowledge.

९६. **।। ॐ भावं तु बादरायणोऽस्ति हि ॐ।।३३।।**

हि यस्मात्। देवानामप्यस्ति विद्यासाध्यापूर्वप्रकाशविशेषो मोक्षफले अतिशयश्चास्ति। तस्माद्भावं देवानामधिकारसद्भावं मन्यत इत्यर्थः। जैमिनिमतं तु देवानां प्राप्तज्ञानफलार्थमनधिकाराभिप्रायमित्यवधेयम्।।९६।।

96. On the contrary, Bādarāyaṇa holds the view that even gods, who have acquired knowledge, have eligibility to the lores such as Madhu Vidyā, Jyotiṣṭoma Vidyā and also further knowledge. He believes that by such knowlege, gods would be able to realise some special exuberance in their Bliss in the Moksha. There is no conflict between the views of Jaimini and those of Bādarāyaṇa because Jaimini refers to the knowlege and to the fruit acquired therefrom, in which gods do not have interest.

**।। अपशूद्राधिकरणम् ।। ८ ।।**

**९७. ।। ॐ शुगस्य तदानादरश्रवणात्तदाद्रवणात्सूच्यते हि ॐ।।३४।।**

अस्य पौत्रायणाख्यस्य राज्ञः तदनादरश्रवणात् हंसकृतस्य कम्वर एनम् इत्यनादरश्रवणान्निमित्तात्। शुक्शोकः। तथापि कुतः शोक? इत्यत उक्तम्। सूच्यते हीति। हि यस्मात्। स ह सञ्जिहान एवेत्युत्तरवाक्येन सूच्यते तथा ज्ञायते। तस्माच्छोकः अस्मादेव निमित्तात्। राजा रैक्वेण ऋषिणा शूद्रेति सम्बोधितः। न तु वर्णावरत्वाभिप्रायेणेत्यर्थः। तथा च नैतज्ज्ञापकबलेन शूद्रस्य वेदविद्याधिकारो मन्तव्य इति भावः।।९७।।

97. Shūdras do not have the eligibility in the Vedic lores. Further, it should be noted that in the context of conversation between Raikwamuni and Pautrāyaṇa Raja, the word Shūdra is used not in the sense of the person of *Shūdra Varṇa* but in the sense of one afflicted with great sorrow. Raikwa addressed Pautrāyaṇa as Shūdra because Pautrāyaṇa was in a state of deep remorse on learning about the disrespect shown by the Haṁsa.

९८. ।। ॐ क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ॐ।।३५।।

चः लिङ्गान्तरसमुच्चये। उत्तरत्र हि अश्वतरीरथ इत्युत्तरवाक्ये। श्रुतेनेति शेषः। चैत्ररथेन चित्रशब्दादश्वतरीयुक्तरथसम्बन्धित्वरूपेण लिङ्गात्। लिङ्गेन च ज्ञापकेन चास्य क्षत्रियत्वावगतेश्च। क्षत्रियत्वज्ञानात्। न पौत्रायणः शूद्र इत्यर्थः।। ९८।।

98. The word Shūdra in the context of conversation between Raikwa and Pautrāyaṇa cannot mean Shūdra Varṇa because in the later portion it is clearly stated that Pautrāyaṇa possesses the special chariot drawn by Mules and from this one can infer that Pautrāyaṇa was Kshatriya and not Shūdra.

९९. ।। ॐ संस्कारपरामर्शात्तदभावाभिलापाच्च ॐ।।३६।।

साध्यसमुच्चये च शब्दः। संस्कारपरामर्शात् अष्टवर्षं ब्राह्मणमुपनयीत तमध्यापयीतेत्येतच्छब्देन उपनयनाख्यसंस्कारयुक्तस्य वचनात्। तदभावाभिलापात् शूद्रस्य नाग्निर्न यज्ञः इति संस्काराभावाभिधानात्। न तस्य वेदविद्याधिकार इत्यर्थः।। ९९।।

99. The Vedas prescribe that for eligibility in learning the Vedic lores, one should have the Saṁskāra of Upanayana. It is also stated in the Vedas that Shūdras do not have such Saṁskāras.

१००. ।। ॐ तदभावनिर्धारणे च प्रवृत्तेः ॐ।।३७।।

चोऽवधारणे। तदभावनिर्धारणे सत्यकामाख्यपुरुषस्य शूद्रत्वाभावनिश्चये सत्येव। प्रवृत्तेः गौतमस्य तदुपनयने प्रवृत्तत्वात्। अस्माज्ज्ञापकान्न शूद्रस्य संस्कारो युज्यत इत्यर्थः।। १००।।

100. Gautama proceeds to perform the Upanayana Saṁskāra for Satyakāma only after he was convinced that Satyakāma was not a Shūdra. This

clearly brings out that Upanayana Saṁskāra cannot be performed for Shūdras.

**१०१. ।। ॐ श्रवणाध्ययनार्थप्रतिषेधात्स्मृतेश्च ॐ।।३८।।**

श्रवणाध्ययनार्थप्रतिषेधात् शूद्रस्य वेदश्रवणतदध्ययनतदर्थावधारणानां श्रवणे त्रपुजतुभ्यां श्रोत्रपरिपूरणमिति प्रतिषिद्धत्वात्। स्मृतेः नाग्निर्न यज्ञः शूद्रस्येति निषेधकस्मृतेश्च न तस्य वेदविद्याधिकार इत्यर्थः।। १०१।।

101. Further there are clear statements in the Śrutis which prohibit for the Shūdras even the hearing of the Vedas and also learning and understanding their meaning. There are also similar evidences in the Smṛtis.

**।। कम्पनाधिकरणम् ।। ९ ।।**

**१०२. ।। ॐ कम्पनात् ॐ।।३९।।**

महद्भयं वज्रमिति वज्रशब्दवाच्यो विष्णुरेव। न त्विन्द्रायुधम्। कुतः? कम्पनात्। सर्वमेजतीति कम्पनशब्दितसर्वचेष्टकत्वलिङ्गश्रवणादित्यर्थः।।१०२।।

102. The entity referred to by the word *Kampana* is not the Vajrāyudha as is commonly understood, but it means the Lord Vishnu because Kampana means the regulator and activator of the Universe and this feature is applicable only to Lord Vishnu.

**।। ज्योतिरधिकरणम् ।। १० ।।**

**१०३. ।। ॐ ज्योतिर्दर्शनात् ॐ।।४०।।**

योऽयमन्तर्ज्योतिरिति ज्योतिश्शब्दवाच्यो विष्णुरेव। न जीवः। कुतः।? दर्शनात् विष्णुरेव ज्योतिरिति श्रुतेरित्यर्थः।। १०३।।

103. The word Jyotis appearing in Śrutis should essentially mean Lord Vishnu and not Jīva because it is

clearly specified in the Śrutis that Vishnu himself is Jyotis. The word Jyotis considered here is the one which is known for its dual-meaning as Jīva and Vishnu (*Ubhayatra Prasiddha*).

१०४. ।। ॐ आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॐ।।४१।।

आकाशो ह वै नामेति श्रुत्युक्ताकाशो विष्णुरेव। न त्वव्याकृताकाशः। कुतः? अर्थान्तरत्वादिव्यपदेशात्। ते यदन्तरेति वाक्ये विष्णोर्नामरूपराहित्याख्यविलक्षणार्थत्वस्य आदिशब्दगृहीतब्रह्मत्वामृतत्वयोश्च उक्तत्वादित्यर्थः।। १०४।।

104. The word Ākasha used in the Śrutis, refers to Lord Brahma and not to the physical sky because in the same Śruti, Ākasha is described to have features of not having name or form and of being Amṛta and Brahma. These features are applicable only to Lord Vishnu.

॥ सुषुप्त्यधिकरणम् ॥ ११ ॥

१०५. ।। ॐ सुषुप्त्युत्क्रान्त्योर्भेदेन ॐ।।४२।।

स यत्तत्र किञ्चित्पश्यतीति श्रुत्युक्तस्वप्नादिद्रष्टा परमात्मैव। न जीवः। कुतः? असङ्गो ह्ययं पुरुष इत्युक्तासङ्गत्वलिङ्गादिति हेतुर्बहिरेवाध्याहार्यः। नन्वीश्वराभेदेन जीवेऽप्यसङ्गत्वोक्तिः सम्भवतीत्यत उक्तं सुषुप्तीत्यादि। तथा च सुषुप्त्युत्क्रान्त्योः प्राज्ञेनात्मना संपरिष्वक्तः इति प्राज्ञेनात्मनाऽन्वारूढ इति सुषुप्त्युत्क्रान्तिप्रकरणयोः। भेदेन जीवेशयोर्भिन्नत्वेनोक्तेः। न तयोरैक्यमित्यर्थः।। १०५।।

105. The entity who perceives the *Svapnas* the objects in the dreams-is Lord Vishnu himself and not Jīva because the perceiver is described to have the feature of being totally detached (Asaṅga) and this feature is applicable only to Lord Vishnu. We cannot argue that Jīva and Vishnu are undifferentiated

and hence both have the feature of undifferentiated and hance both in the Prakaraṇa dealing with the topic of Sushupti (deep sleep) and that dealing with that Jīva is closely embraced with the form of Vishnu called Prājña and thus Jīva and Vishnu are distinct from each other.

**१०६. ।। ॐ पत्यादिशब्देभ्यः ॐ।।४३।।**

एष नित्यो महिमा ब्राह्मणस्येति श्रुत्युक्तब्राह्मणो विष्णुरेव। न विरिञ्चः। कुतः? पत्यादिशब्देभ्यः। सर्वस्याधिपतिरित्यादिसर्वाधिपत्यादिवाचि-श्रुतिभ्य इत्यर्थः।। १०६।।

106. The word Brahma appearing in the Śruti refers to Lord Vishnu and not to Chaturmukha Brahma because in the same Śruti Brahma is described to be the commander of everything (Īśa, Īśāna) supreme to everybody (Pati) and these features are applicable only to Lord Vishnu.

**इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु प्रथमाध्यायस्य तृतीयः पादः।।**

## Pāda IV

### ॥ आनुमानिकाधिकरणम् ॥ १ ॥

**१०७. ॥ ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्त-गृहीतेर्दर्शयति च ॐ॥१॥**

अपिरेवार्थे। चः स्मृतिसमुच्चये। तथा च यतः आनुमानिकं साङ्ख्यानुमानकल्पितं प्रधानाद्येव। एकेषां शाखिनां शाखासु स्थितैः अव्यक्तात्पुरुष इत्यादिवाक्यगताव्यक्तादिशब्दैरुच्यते। अतः न विष्णोः सर्वशब्दवाच्यत्वं युज्यत इति चेन्न। यतः विष्णुरेवाव्यक्तादिशब्दवाच्यः। न प्रधानादिः। तत्कुतः? यतः अव्यक्तमिति श्रुतिः। अव्यक्तोऽक्षर इति स्मृतिश्च। दर्शयति विष्णोरेवाव्यक्तादिशब्दवाच्यत्वं प्रतिपादयति। अत इत्यर्थः। कथं तर्हि अन्यत्राव्यक्तादिशब्दव्यवहार इत्यत उक्तं शरीररूपकेत्यादि। कप्रत्ययः कुत्सने। तथा च शरीररूपकविन्यस्त-गृहीतेः। यथा शरीरं पुरुषतन्त्रम्। तथा परमात्मतन्त्रत्वेन निमित्तेन शरीरसमे कुत्सितत्वात्। वस्तुतः अशरीरे प्रधानादौ। विन्यस्तस्य स्थितस्य परमात्मन एवाव्यक्तादिशब्दैःगृहीतेर्ग्रहणात्। तथा च परमात्मसम्बन्धादेवान्यत्र प्रकृत्यादावव्यक्तादिशब्दवाच्यत्वव्यवहार इत्यर्थः॥ १०७॥

107. The word *Avyakta* essentially (by *Mukhya Vrtti*) means Brahma and not Pradhāna as assumed in some schools of thought, because there is clear evidence from the Śrutis in this regard. It is because Lord Brahma called *Avyakta* resides as an inner motive force within the *Pradhāna* just as He resides inside all the bodies. *Pradhana* is also called as *Avyakta* in common parlance. Just as this wretched body of Jīva is subservient to the Supreme Lord residing in it, *Pradhāna* is also under the control of the Lord Brahma called *Avyakta*.

१०८. ॥ ॐ सूक्ष्मं तु तदर्हत्वात् ॐ॥२॥

यतः सूक्ष्मं तु सूक्ष्ममेवाव्यक्तशब्दवाच्यम्। कुतः? तदर्हत्वात्। तस्य सूक्ष्मस्याव्यक्तशब्दप्रवृत्तिनिमित्तयोग्यत्वात्। तत्र च सूक्ष्मत्वं विष्णोरेव। अतस्तस्यैवाव्यक्तशब्दवाच्यत्वमित्यर्थः॥ १०८॥

108. Only that entity which is very minute (Sūkshma) is eligible to justify the essence of the meaning of the word *Avyakta*. i.e., unmanifest. Lord Vishnu alone has the capability of being microcosm and hence He alone can be called as *Avyakta*.

१०९. ॥ ॐ तदधीनत्वादर्थवत् ॐ॥३॥

दर्शयति चेत्यत्रत्यश्चशब्दोऽनुवर्तते। परमात्मन्येव परावरदुःखिबद्ध-त्वादिवाचिशब्दजातम्। अर्थवत् प्रवृत्तिनिमित्तरूपार्थवत्। न व्यर्थम्। कुतः? तदधीनत्वात् तेषां प्रधानादिगतपरावरत्वादिधर्माणां भगवद-धीनत्वात्। तथा चान्यगतप्रवृत्तिनिमित्तस्वामित्वेन निमित्तेनापि भगवति परावरादिशब्दप्रयोगो युक्त एवेत्यर्थः॥ १०९॥

109. All the word having *Panchamī Vibhakti* indicating relative inferiority, are meaningful in the Lord Brahma because the features reflecting this inferiority are subservient to the Supreme Lord. Just as we often say that the King is victorious, even though the army subordinate to him was indeed victorious, in the same way we could meaningfully apply the words of inferiority substance to refer to the Supreme Lord.

११०. ॥ ॐ ज्ञेयत्वावचनाच्च ॐ॥४॥

तमेवैकं जानथेति विष्णोरेव मोक्षार्थं ज्ञेयत्ववचनात्। अन्येषां तदवचनात्। प्रत्युत विमुञ्चथेति हेयत्ववचनात्। अत्रत्याव्यक्तादिशब्दैः विष्णुरेव वाच्य इत्यर्थः॥ ११०॥

110. The words like *Avyakta*, Jīva etc mean Para

Brahma by *Mukya Vṛtti* (essential inference), and not *Pradhāna* etc. because later in the same Śruti it is stated that Avyakta should be understood by all those desirous of emancipation and that *Pradhāna* etc. should be discarded. It is accepted that it is Lord Brahma who should be understood by all those desiring freedom from bondage.

**१११. ।। ॐ वदतीति चेन्न प्राज्ञो हि ॐ।।५।।**

ननु अनाद्यनन्तमिति काठकवाक्यम्। वदति प्रधानं प्रतिपाद्यते। इतीति तस्यापि ज्ञेयत्वमस्तीति चेन्न। कुतः? हि यतः प्राज्ञः प्राज्ञशब्दितः परमात्मैव तत्र प्रतिपाद्यते न प्रधानम्। अतो न तस्य ज्ञेयत्वं मन्तव्यमित्यर्थः।। १११।।

111. We cannot argue that in some śruti it is stated that those who are desirous of Moksha could adore and meditate upon the entity which is adove the *Mahattattwa* and hence *Avyakta*-which is next in superiority to *Mahat*-is described to be the entity which should be understood by the *Mumukshus*. Because, even in that Śruti, Lord Vishnu is referred to by the words Mahatāṁ Para. Since Lord Vishnu is superior to everything else, He is obviously superior to *Mahattattwa*.

**११२. ।। ॐ प्रकरणात् ॐ।।६।।**

वैष्णवरूपाणां त्रयाणां प्रकरणबलाच्च प्राज्ञ एवात्र प्रतिपाद्य इत्यर्थः।।११२।।

112. In this Prakaraṇa it is stated that one who performs Upāsanā of the entity described in it realises Vishnu Pada. In view of this, we could infer that Vishnu is the entity whose Upāsanā is prescribed here.

**११३. ।। ॐ त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॐ।।७।।**

युक्तिसमुच्चये चो यत इत्यर्थे च। एवशब्दः प्रकारत्रैविध्यपरामर्शकः। तथा च यतः एवं त्रयाणामेव पितृसौमनस्यस्वर्ग्याग्निपरमात्मरूपाणां त्रयाणामेव। तद्विषयक एव प्रश्नः नचिकेतऋषिणा यमं प्रति कृतः। तेषामेवोपन्यासः प्रतिवचनं चात्र प्रकरणे दृश्यते। अतो नात्र प्रधानं प्रतिपाद्यमित्यर्थः।। ११३।।

113. In the relevant Chapter (Prakaraṇa) Pradhāna is not considered for explanation. Three themes descussed in that chapter of the Kaṭhopanishad, in response to the three questions of enquiry put forth by Nachiketa to Yama are concerned with the following :-

    i. Pacified mood of the father of Nachiketa.

    ii. The lore of sacrificial fire leading to the heaven (*Swargyāgni Vidyā*) and

    iii. Worshipping Lord Brahma.

    Hence *Avyakta* does not mean *Pradhāna* but Lord Brahma himself.

**११४. ।। ॐ महद्वच्च ॐ।।८।।**

चः दार्ष्टान्तिकसमुच्चये। महान्तं विभुमात्मानमित्यादिवाक्यगत-महच्छब्दस्य यथा विष्णुपरत्वमेव न महत्तत्वपरत्वं तद्वदव्यक्तादि-शब्दस्यापीत्यर्थः।। ११४।।

114. The word *Mahat* though most commonly used to mean *Mahattattwa,* has essentially the meaning of Lord Brahma because the basic features of being Great indicated by the word Mahat are essentially applicable to Lord Brahma and not to anybody else. In a similar way the word *Avyakta* essentially means Lord Brahma because the basic features

reflected in the word Avyakta are applicable to Lord Brahma himself.

११५. ।। ॐ चमसवदविशेषात् ॐ।।९।।

चमसवत् यथा यज्ञपात्रे प्रसिद्धस्यापि चमसशब्दस्य इदं तच्छिर: इति श्रुतिबलेन शिरोवाचकता तद्वदव्यक्तादिशब्दस्य प्रधानादौ प्रसिद्धत्वेऽपि विष्णुवाचकत्वमेव। कुत:? नामानि इतिश्रुते:। ननु तथापि कुतो विष्णुवाचकत्वमित्यत उक्तम् अविशेषादिति। नामानि सर्वाणीति श्रुते: इदमिति श्रुत्या विशेषाभावादित्यर्थ:।। ११५।।

115. The word Chamasa in its common usage, means the sacrificial vessel but its prime meaning is taken as head. The context of the debate on the prime meaning of the word *Avyakta* is also similar to this. Hence prime meaning of *Avyakta* would be lord Brahma and not *Pradhāna*.

।। ज्योतिरुपक्रमाधिकरणम् ।। २ ।।

११६. ।। ॐ ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॐ।।१०।।

तु शब्द एवार्थे। ज्योति: ज्योतिषा यजेतेत्यादिवाक्योक्तज्योतिरादिशब्दवाच्यं ब्रह्मैव न ज्योतिष्टोमादि। कुत:? हि यस्मादेके शाखिन:। उपक्रमात् एष इममित्युपक्रम्य तथा सर्वशब्दाभिधेयत्वेन हरिमेव ता वा एता: इत्यत्राधीयते पठन्ति तस्मादित्यर्थ:।। ११६।।

116. The word Jyotis referring to the *Jyotishṭoma Yajña* in the context of a Śruti, has the prime meaning of Lord Brahma because this is how all the words are interpreted to refer to Lord Brahma by the use of various interpretative approaches such a etymological meaning (*Yougika*), more significant etymology (*Mahāyoga*) and the usage by the learned (*Vidwadrūḍhi*).

**११७. ।। ॐ कल्पनोपदेशाच्च मध्वादिवदविरोधः ॐ।।११।।**

च एवार्थे। समुच्चये वा। तथा च मध्वादिवत् यथा मधुविद्यादिगत-मध्वादिशब्दानां विष्णुवाचित्वेऽप्यविरोधः। न लौकिकक्षौद्रादिवाचक-शब्दाभावेन तदभावाख्यविरोधः। तथा परमात्मनः सर्वशब्दवाच्य-त्वेऽभ्युपगतेऽपि न कर्माद्यभावविरोधः। कुतः? शब्दानामन्यत्र योगरूढि-वृत्ती अभ्युपगम्यैवेश्वरे महायोगवृत्त्यङ्गीकारादित्यध्याहारः। तदपि कुतः? कल्पनोपदेशात्। प्राण ऋच इति सर्वशब्दवाच्यत्वस्य विष्णोः कल्पनाशब्दितोपासनार्थमुक्तत्वात्। तस्य च सर्वशब्दार्थमुख्यगुणव-त्त्वरूपमहायोगवृत्तिं विनाऽयोगादित्यर्थः।। ११७।।

117. To interpret Avyakta to have the prime meaning of Brahma does not conflict with its use in prescribing or implementing the Karmas. Keeping in view the meanings in common usage, the approach of more significant etymology (Mahāyoga) will have to be invoked to derive the prime meaning. Interpretation of the Avyakta as Brahman has the purpose of facilitating Upāsanā or worshipping Lord Brahma as an entity who is described by all Vedic words. This approach does not disturb the use of the same words for common wordly activities. For example, the word Madhu is used, in its prime sense, to refer to Lord Vishnu residing inside the Sun, and in its secondary sense to refer to the honey.

**॥ न सङ्ख्योपसङ्ग्रहाधिकरणम् ॥ ३ ॥**

**११८. ।।ॐ न सङ्ख्योपसङ्ग्रहादपि नानाभावादतिरेकाच्चॐ।।१२।।**

सङ्ख्योपसङ्ग्रहात्। यस्मिन्पञ्च पञ्चजना इति बहुत्वसङ्ख्यावचनात्। अपि यस्मिन्नित्याधाराधेयभावनिर्देशादपि। विष्णोः पञ्चजना दिशब्दवाच्यत्वे विरोधो नास्ति। कुतः? नानाभावात्। भगवतः बहुरूपाणां

सत्त्वात्। अतिरेकाच्च यस्मिन्नित्युक्ताधाररूपस्य पञ्चजना इत्युक्ताधेय रूपस्य सविशेषाभिन्नत्वाच्चेत्यर्थः।। ११८।।

118. Here the words dealing with large numbers are reconciled to mean Lord Brahma. In the Phrase "Pancha Pancha Janāḥ" the words Pancha Pancha refer to Lord Brahma in their prime meaning and not the five entities viz. Prāṇa, Eyes, Ears, Food and Mind. All the reasonings, given earlier, justifying such interpretation, are applicable, since the entities like Prāṇa, Eyes etc., are under the control of Lord Brahma, as such the words used to describe the subordinate entities can also be used to describe the commanding entities. Further it is not prescribed that these subordinate entities should be understood to be eligible for Moksha. Lord Brahma has several forms which, though not distinct from each other, can be distinguished from each other on account of "Viśesha". Further, the features of the `resort' and `resortee' (Ādhāra and Ādheya) are also applicable to the same Lord Brahma.

**११९. ।। ॐ प्राणादया वाक्यशेषात् ॐ।।१३।।**

भगवद्रूपत्वेनोक्ताः पञ्चजनास्तु प्राणादेः प्राणादयः द्वितीयानिर्दिष्ट-घ्राणचक्षुःश्रोत्रान्नमनोभिधाः ज्ञेयाः। कुतः? वाक्यशेषात् ते च भगवद्रूपविशेषा एव। कुतः? विष्णोरन्यत्रासम्भावितप्राणप्राण-प्रदत्वादिप्रतिपादकं प्राणस्य प्राणमित्यादिवाक्यशेषादित्यर्थः।। ११९।।

119. The entities which give the respective capabilities in the Prāṇa, Eyes, Ears, Food and Mind are nothing but the different forms of Lord Brahma because it is only he who has the prowess to bestow these

capabilities and this inference is indicated by the remaining part of the text in the same Śruti.

१२०. ॥ ॐ ज्योतिषैकेषामसत्यन्ने ॐ॥

एकेषां कण्वादीनां शाखायाम् अन्ने अन्नाख्यभगवद्रूपे। असति अनुक्तेऽपि। ज्योतिषा तदाख्यभगवद्रूपेण पञ्चत्वसङ्ख्यापूर्तिर्ज्ञातव्येत्यर्थः॥ १२०॥

120. According to a school of thought of the Kaṇwas, if Food (Anna) is not one of the given entities, Jyotis or the Brahma in the form of lustre could be regarded as the fifth entity. The two systems of counting the five entities with Anna as the fifty entity or with Jyotis as the fifty entity can be mutually reconciled by arguing either that Jyotis and Anna mean the same thing or that these different sets of five are meant for Upāsanā by different types of eligible people.

॥ आकाशाधिकरणम् ॥ ४ ॥

१२१. ॥ ॐ कारणत्वेन चाकाशादिषु यथा व्यपदिष्टोक्तेः ॐ॥१५॥

आत्मनः आकाशस्सम्भूतः आकाशाद्वायुरित्यादौ कार्यत्वे सति कारणत्वरूपावान्तरकारणवाचकाकाशादिशब्दैराकाशादिषु स्थितो विष्णुरेव। कारणत्वेन चशब्दात्कार्यत्वेन चोच्यते न भूतम्। कुतः? यथा व्यदिष्टत्वोक्तेः। स योऽतोऽश्रुत इत्यादौ विष्णुर्यथा यादृशेनाविदितत्वादिरूपेण व्यपदिष्टः उक्तः। तद्रूपयुक्तस्यैवाकाशादिषु यमाकाशो न वेदेत्यादिवाक्येनोक्तत्वादित्यर्थः॥ १२१॥

121. The entity Ākāsha described in the Śruti, both as the cause and as the effect, refers to Lord Vishnu residing in it and not to the physical entity of Ākāsha. Just as Vishnu was described in one context as the entity that cannot be fully understood,

in the same way here also it is described that entity inside the Ākāsha is the one that cannot be fully understood.

॥ समाकर्षाधिकरणम् ॥ ५ ॥

१२२. ॥ ॐ समाकर्षात् ॐ॥१६॥

स्वतो मुख्यवृत्त्या परमात्मवाचिनः शब्दान्। ततः समाकृष्यान्यत्र वाचकत्वशक्त्यङ्गीकारात्। नान्यत्र व्यवहारलोपप्रसङ्ग इत्यर्थः॥१२२॥

122. All the Vedic words by prime relevance (Mukhya Vṛtti) signify Lord Vishnu by the special power of Drawal (Samākarsha), the same words could also be used to refer to the objects of common activities of the world.

१२३. ॥ ॐ जगद्वाचित्वात् ॐ॥१७॥

लोकव्यवहाराच्छब्दानां जगद्वाचित्वज्ञानात्तेषां तत्र प्रसिद्धिर्युक्तेत्यर्थः॥१२३॥

123. Since the words, due to everday common use signify the objects of everyday life, they are obviously well-known in those uses, concealing their prime reference to Brahman.

१२४. ॥ ॐ जीवमुख्यप्राणलिङ्गादिति चेत्तद्व्याख्यातम् ॐ॥१८॥

अस्य यदैकां शाखां जीवो जहातीति वायुना हि लोका नेनीयन्ते इति वाक्ये च। जीवमुख्यप्राणलिङ्गात् जीवमुख्यप्राणलिङ्गयोः श्रवणात्। तयोरपि तत्तच्छब्दमुख्यवाच्यता स्यादिति चेन्न। कुतः? यस्मात्तद्वाक्यजातं तत्तदन्तर्यामिपरतया व्याकृतं तस्मादित्यर्थः॥ १२४॥

124. Earlier many words were reconciled in Lord Brahma on the reasoning that the entitites denoted by them are under the control of Lord Brahma. However in many contexts in the Śruti, it is stated that as Jīva leaves, everything dries up or that

Mukhya Prāṇa leads all the beings into activities, and hence it appears that Jīva and Mukhya Prāṇa are also the controlling entities. This is not so because in all such contexts it is explained that Lord Vishnu is the inner commanding entity (Antaryāmi) in Jīva and Mukhya Prāṇa and it is he who motivates everything into action.

१२५. ।। **ॐ अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॐ।।१९।।**

तु शब्द एवार्थे। एतेन विष्णोरन्यत्र शब्दान् समाकृष्य कर्मादिप्रतिपादनमपि युक्तमेव। कुतः? यस्मात् अन्यार्थं परमात्मज्ञानर्थमेव तत्कुत इति चेत्। प्रश्नव्याख्यानाभ्याम्। कस्मिन्निति शौनकप्रश्नात् द्वे विद्ये इति आङ्गिरसो वचनात् तथा कथं न्विति शौनकप्रश्नात् तथा कथं न्विति श्वेतकेतुप्रश्नात् यथा सौम्येत्युद्दालकवचनाच्चेति जैमिनिराचार्यो मन्यते। किं च एके शाखिनः स्पष्टं यस्तं न वेदेति अन्यज्ञानस्य परमात्मज्ञानार्थतां पठन्ति तस्मादपीत्यर्थः।। १२५।।

125. Drawing away the words from their prime meaning of Vishnu for facilitating their use in wordly activities is also meant to promote knowledge of Lord Brahma. This is understood by close scrutiny of the questions put forth by Shounaka and the explanations given by Āngīrasa, and also of the questions put forth by Śwetaketu and the explanations given by Uddālaka. In all these contexts the significance of the knowlege of Para Brahma is well brought out. This is the view of sage Jaimini.

१२६. ।। **ॐ वाक्यान्वयात् ॐ।।२०।।**

ब्रह्मणि वाक्यसमन्वयमपेक्ष्य वेदेन कर्मादिकमपि प्रतिपादनीय-मित्यर्थः।।१२६।।

126. The prime relevance of the Vaidika words which apparently signify the worldly objects and actions (karma), in referring to Lord Brahma is meant for facilitating a consistent interpretation of the complete sentences of the Vedic text in relation to Lord Brahma.

**१२७. ।। ॐ प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ॐ।।२१।।**

वेदेन कर्मादिप्रतिपादनम्। यतः प्रतिज्ञासिद्धेः। लिङ्गं ज्ञानमेव मोक्षहेतुः नान्यदित्येवं रूपायाः नान्यः पन्था इति प्रतिज्ञातार्थसिद्धेस्साधकम्। अतस्तदुपयोगित्वेन तत्प्रतिपादनं युक्तमित्याश्मरथ्याचार्यो मन्यते इत्यर्थः।। १२७।।

127. Sage Āshmarathya believes that the purpose of using Vedic words to signify wordly actions and objects is necessarily meant for convincingly establishing the thesis that knowledge is the only instrument for achieving salvation and not Karma. If the actions (Karmas) are explained in details, the ultimate futility of their results will be demonstrated and thereby the prime status of knowledge is clearly established.

**१२८. ।। ॐ उत्क्रमिष्यत एवं भावादित्यौडुलोमिः ॐ।।२२।।**

उत्क्रमिष्यतः ज्ञानान्मोक्षमिच्छतोऽधिकारिणः। एवं ज्ञानसाधनतया। भावात् कर्मादेरप्यनुष्ठेयत्वान्मोक्षार्थज्ञानसाधनत्वेन वेदेन कर्मादिप्रतिपादनं युक्तमेवेति औडुलोमिराचार्यो मन्यत इत्यर्थः।। १२८।।

128. Sage Auḍulomi opines that for every eligible person desiring to realise salvation through the path of knowledge, the performance of action (Karmas) is an extremely essential step for acquiring purity of mind and thereby realising greater devotion and inquisitiveness for true knowledge - Jijñāsā. Hence

the use of the Vedic words to describe Karmas is Justified.

**१२९. ।। ॐ अवस्थितेरिति काशकृत्स्नः ॐ।।२३।।**

सर्वाधारे भगवति कर्मादीनाम् अवस्थितेः अवस्थानात्। भगवतः कर्माद्याधारत्वज्ञानायाधेयभूतकर्मादिस्वरूपं वेदेन प्रतिपाद्यत इति काशकृत्स्नाचार्यो मन्यत इत्यर्थः। अनेकाधिकारिकत्वान्मतानां न विरोध इति ध्येयम्।। १२९।।

129. Sage Kāsa Kṛtsna holds the view that if we have to acquire the conviction that Lord Brahma is the ultimate Resort of everything in the world, such as Karma, deities etc, we should acquire knowledge about the Karmas and the worldly objects which are all dependent on Him. Hence the use of the Vedic words to describe the wordly actions is justified.

**।। प्रकृत्यधिकरणम् ।। ६ ।।**

**१३०. ।। ॐ प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॐ।।२४।।**

ईश्वरः न केवलं पुल्लिङ्गाभिधेयः। किं तु प्रकृतिः। सैषा प्रकृतिरित्याद्युक्तप्रकृत्यादिस्त्रीलिङ्गशब्दवाच्यश्च भवति। कुतः? एवं सत्येव प्रतिज्ञादृष्टान्तानुपरोधात् हन्तैतमिति प्रतिज्ञायाः यथेति नदीसमुद्रदृष्टान्तस्य चानुपरोधात् अविरोधात्। अन्यथा तद्विरोधः स्यादित्यर्थः।। १३०।।

130. Lord Brahma is referred to not only by words of masculine gender but also by all words of feminine gender. The word Prakṛti and all such faminine gender words signify Lord Vishnu. It is only if such interpretation is accepted that the various statements and similies and examples given in the Śrutis become appropriate.

**१३१. ।। ॐ अभिध्योपदेशाच्च ॐ।।२५।।**

अभिध्यायाः ईश्वरेच्छायाः उपदेशात्। मायान्त्विति श्रुतौ प्रकृतिशब्द-वाच्यत्वोक्तेश्च इच्छाभिन्नेश्वरस्यापि तच्छब्दवाच्यत्वाच्चेत्यर्थः।। १३१।।

131. The word Prakṛti signifies Lord Brahma becuase it is preached in Smṛtis that Lord Brahma is in the form of his desire referred to by the word Prakṛti.

**१३२. ।। ॐ साक्षाच्चोभयाम्नानात् ॐ।।२६।।**

चः अवधारणे। साक्षात् द्वारमन्तरेणैव। उभयाम्नात्। एषस्त्र्यैष पुरुष इति वाक्येन प्रकृतिपुरुषोभयशब्दवाच्यत्वाभिधानात् ईश्वरस्य प्रकृत्यादिशब्दवाच्यत्वमावश्यकमित्यर्थः।।१३२।।

132. The feminine words like Prakṛti also should signify Lord Brahma because in a single context Lord Vishnu is directly described as both feminine (Strī) and masculine (Purusha)

**१३३. ।। ॐ आत्मकृतेः परिणामात् ॐ।।२७।।**

प्रकृतिपरिणामं विधाय तत्प्रेरणाय। आत्मकृतेः स्वस्य बहुधाकरणात् प्रकृतिशब्दवाच्यो विष्णुरेवेत्यर्थः।। १३३।।

133. The word Prakṛti would also mean special action. Since Lord Brahma causes the transformation of the Prakṛti and thereby demonstrated the diversity of his Special Actions, he is aptly described by the word Prakṛti.

**१३४. ।। ॐ योनिश्च हि गीयते ॐ।।२८।।**

हि यस्मात्। ईश्वरः यद्भूतयोनिमिति श्रुत्या योनिः स्वदेहादेवा-पत्योत्पादकश्च गीयते प्रतिपाद्यते। तस्मात्प्रकृत्यादिस्त्रीलिङ्गशब्दवाच्य इत्यर्थः।। १३४।।

134. Lord Brahma can be described by all the feminine words because in many contexts His capability to reproduce from his own body is well narrated.

**॥ एतेन सर्वे व्याख्यताधिकरणम् ॥ ७ ॥**

**१३५. ॥ ॐ एतेन सर्वे व्याख्याता व्याख्याताः ॐ॥२९॥**

एतेन पूर्वोक्तहेतुनैव। सर्वे शून्यादिशब्दाः। व्याख्याताः मुख्यतो भगवद्वाचिन एवेत्यर्थः। एतदध्यायादिमारभ्यान्तमुक्तस्यार्थस्य। इत्थमेवेत्यवधारणार्थमध्यायान्ते द्विरुक्तिः॥ १३५॥

135. As a result of the reasoning given in the earlier sections, all the Vedic words- even those signifying *Null* and *Void* etc. would have the prime meaning of Lord Vishnu. This is firmly True and True only.

**इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु प्रथमाध्यायस्य चतुर्थः पादः॥**

**॥ प्रथमाध्यायः समाप्तः ॥**

**First Adhyāya Ends**

# ADHYĀYA-II
## AVIRODHĀDHYĀYA

### Pāda I

।। स्मृत्यधिकरणम् ।। १ ।।

**१३६. ।। ॐ स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॐ ।।१।।**

यतः स्मृत्यनवकाशदोषप्रसङ्गः। स्मृतीनां पाशुपतादिरूपाणाम् अनवकाशेन विष्णुजगत्कर्तृत्वादौ निरवकाशत्वेन श्रुतीनां विष्णुकारणतापरत्वे तद्विरोधेन दोषप्रसङ्गः अप्रामाण्याख्यदोष-प्राप्तिरस्ति। अतः न श्रुतीनां विष्णुकारणतापरत्वं युक्तम्। किं तु शिवादिकर्तृतापरत्वमेव युक्तम् इति चेन्न। कुतः? अन्यस्मृत्यनवकाश-दोषप्रसङ्गात् पाशुपतादिभ्योऽन्यासां श्रुतिसंवादित्वेन रुद्राद्यपेक्षया सर्वज्ञतमविष्ण्वादिप्रणीतत्वेन च इतरस्मृतिभ्यः प्रबलानां पञ्चरात्रादिस्मृतीनाम् अनवकाशेन रुद्रादिजगत्कर्तृत्वादौ निरवकाशेन तद्विरुद्धशैवादिस्मृतीनाम्। दोषप्रसङ्गात् अप्रामाण्याख्यदोषेण प्रकर्षेण सम्बन्धाङ्गीकारेण तद्विरोधस्याकिञ्चित्करत्वादित्यर्थः।।१३६।।

136. We cannot argue that the Śrutis which proclaim that Lord Vishnu is the creator of the Universe, become unauthentic because they are incongruent with respect to the Smṛtis like Pāśupata, Sāṅkhya, Kāṇāda etc. which preach that Shiva is the cause of the entire Universe. On the contrary, the Smṛtis prolcaiming Shiva's supremacy themselves should be regarded as unauthentic since they are incogruent with the relatively more force-

ful Śrutis like Pānćharātra that preach the Supremacy of Lord Vishnu.

**१३७. ।। ॐ इतरेषां चानुपलब्धेः ॐ।।२।।**

अनुपलब्धेरित्यावर्तते। च शब्दः किञ्चित्फलोपलब्ध्यङ्गीकारसूचकः। तथा चानुपलब्धेः अतीन्द्रियात्। इतरेषां भिन्नानां प्रत्यक्षयोग्यानां पाशुपताद्युक्तफलानाम् अनिष्टानां च तदुक्तक्रियानुष्ठानपरित्यागयोः कृतयोरप्यनुपलब्धेः प्रत्यक्षतोऽदर्शनात् तासामप्रामाण्यमेव युक्तमित्यर्थः।।१३७।।

137. It is actually observed in reality that even by performing the functions prescribed in the Smṛtis like Pāshupata and by conforming to the Do's and Don't prescribed in them one would not derive the results that ought to have been visible and perceptible as stipualted in them. Hence these Smṛtis are obviously not authoritative for knowledge.

**१३८. ।। ॐ एतेन योगः प्रत्युक्तः ॐ।।३।।**

एतेन फलादर्शनलक्षणपूर्वोक्तहेतुनैव। योगः योगशास्त्रम्। प्रयुक्तः निरस्तम् इत्यर्थः।।१३८।।

138. For the same reason that often the prescribed results are not realised in reality, even the Yogaśāstra deserves to be discarded. Yogaśāstra stipulates that by performing Yogas, first one would experience sweat, then body tremble etc. but this sequence of effects is often not seen in many cases of the practitioners.

**।। न विलक्षणत्वाधिकरणम् ।। २ ।।**

**१३९. ।। ॐ न विलक्षणत्वादस्य तथात्वं च शब्दात् ॐ।।४।।**

अस्य श्रुतितदनुसारिस्मृत्यादेः न शैवादिस्मृतिवदप्रामाण्यम्। कुतः? विलक्षणत्वात्। स्वतःप्रामाण्याख्येतरवैलक्षण्यात्। किञ्च श्रुतेर्नित्यत्वाख्यवैलक्षण्यवत्त्वात्। स्मृतेःश्रुत्यनुसारित्वाख्यवैलक्षण्य-

वत्त्वाच्च नाप्रामाण्यं तथात्वं च उक्तवैलक्षण्यवत्त्वञ्च। शब्दात् वाचा विरूप नित्ययेत्यागमान्निश्चितमित्यर्थः।। १३९।।

139. On the contrary, we cannot argue that the Śrutis and those Smṛtis that conform to the Śrutis, are not authentic because they have the special features distinct from others. Śrutis are Apourusheya-unwritten by anybody and are also self-authentic (Swataḥ-Pramāṇa) without the need of any other authority. Smṛtis that conform to Śrutis have the distinction of strictly conforming to the thesis propounded in the Śrutis. There is corroborative evidence in this regard. Thus Śrutis and the conforming Smṛtis are indeed authentic unlike the Shaiva Smṛtis.

**१४०. ।। ॐ दृश्यते तु ॐ।।५।।**

तुशब्दो विशेषार्थे। यतः तत्फलयोग्याधिकारिविशेषाणां श्रुत्याद्युक्तं फलं दृश्यते उपलभ्यते। अतो नाप्रामाण्यमित्यर्थः।। १४०।।

140. In the case of the Śrutis and the Śrouta Smṛtis, the results of the Do's and Dont's prescribed in them are invariably realised by the eligible ones in the same manner as stated in them.

**।। अभिमान्यधिकरणम् ।। ३ ।।**

**१४१. ।। ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॐ।।६।।**

तु श्ब्दोऽवधारणे। अभिमानिव्यपदेशः। मृदब्रवीदित्यादौ अभिमानिनश्चेतनस्यैव व्यपदेशः उक्तिः न त्वचेतनस्य। कुतः? मृन्न वक्त्री जडत्वादिति युक्तिविरुद्धत्वात्। तथा च न वेदाप्रामाण्यम्। नन्वभिमानिनः विदेहत्वायोगेन सदेहत्वे तस्यादर्शनम् अन्यवस्त्वधिष्ठानेन वक्तृत्वम् अनेकाभिमन्यमानाधिष्ठातृत्वं चेत्यादिकं कथं युज्यत इत्यत उक्तम् विशेषेत्यादि। विशेषः सामर्थ्यम्। अनुगतिः सर्वाभिमन्यमानव्याप्तिः। ताभ्यां सर्वं युज्यत इत्यर्थः।। १४१।।

141. There are many statements in the Śrutis such as 'The earth spoke, water spoke'. In their apparent meaning, such statements seem to imply falsehood because earth or water cannot speak as they are motionless and inanimate. We cannot argue that for this reason, the Śrutis are unauthentic. In all such statements, the reference, is to the commanding deities which provide the inner motive force. The commanding deities have the special prowess of being invisible despite possessing their own bodies and being all-pervasive. They have also the special capability of entering the other objects and being pervasive despite the feature of limited size.

१४२. ।। ॐ दृश्यते च ॐ।।७।।

अभिमानिदेवतायां सामर्थ्यं योगिभिः उपलभ्यते च। अतोऽपि नादर्शनविरोध इत्यर्थः।। १४२।।

142. The commanding deities are visible to the eligible Yogins.

।। असदधिकरणम् ।। ३ ।।

१४३. ।। ॐ असदिति चेन्न प्रतिषेधमात्रत्वात् ॐ।।८।।

असत् विश्वप्रागभाव एव। जगत्कर्तृत्वे नेश्वर इति चेन्न। कुतः? प्रतिषेधमात्रत्वात्। अभावधर्मात्मतामन्तरेण स्वरूपत एव निषेध-बुद्धिविषयत्वादित्यर्थः।। १४३।।

143. We cannot argue that non-existence-Asat (the status prior to existence) is the casue for creation and hence it is the the Master, because non-existence is essentially a Negative entity and it signifies negation and as such it cannot be the cause of creation.

**१४४. ।। ॐ अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॐ।।९।।**

अपीतौ प्रलये। तद्वत्प्रसङ्गात्। असन्मात्रवत्त्वप्रसङ्गात्। असत्कर्तृत्वं असमञ्जसम् अयुक्तमित्यर्थः।। १४४।।

144. If we accept the thesis that Non-existence-Asat-is the cause of all creation then it would mean that at the time of deluge everything will have to assume the status of Negation and hence this thesis cannot be regarded as appropriate. It is generally believed that even if the effect is destroyed, its Upādāna Kāraṇa has to remain intact and hence everything as non-existent is an incredible situation.

**१४५. ।। ॐ न तु दृष्टान्तभावात् ॐ।।१०।।**

तु शब्दोऽवधारणे। प्रलये सर्वासत्त्वं न युज्यते। कुतः? तदा सर्वपदार्थसत्व एव दृष्टान्तस्य। भावात् सद्भावादित्यर्थः।। १४५।।

145. We cannot argue that the thesis of total non-existence after deluge, is not undesirable, because we have deductive logic to prove that something should exist after destruction. Creation is dependent on some-prior existence because it is creation and the example is the creation of pot with the use of mud which exists prior to the creation of pot. Similarly destruction is dependent on something remaining as residue becuase it is destruction like that of a pot.

**१४६. ।। ॐ स्वपक्षदोषाच्च ॐ।।११।।**

स्वपक्षे प्रलये सर्वासत्त्वपक्षे। दोषात् दृष्टान्ताभावाख्यदोषाच्च न तत्पक्षो युक्त इत्यर्थः।। १४६।।

146. Further, the thesis that there is non-existence after destruction is subject to flaws because we do not have any example to corroborate it. There is no

evidence available either from visible perception (Pratyaksha) or from the Śrutis.

१४७. ।। ॐ तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः ॐ।।१२।।

तर्काप्रतिष्ठानात् दृष्टान्ताभावादिरूपतर्कस्याप्रतिष्ठानात् अव्यवस्थितत्वात्। अन्यथापि सिद्धान्त्युक्तप्रकारात्। अन्यरूपेणापि प्रतितर्केणानुमेयं साधनीयम् इति चेत् नेति शेषः। कुतः? एवमपि एवं सति। तर्कमात्रस्याप्रामाण्ये सति अनिर्मोक्षप्रसङ्गः सर्वसिद्धान्तिभिः स्वस्वशास्त्रप्रयोजनत्वेनाङ्गीकृतस्यापि मोक्षस्यापि लोपप्रसङ्गः। कुतः? तस्य विप्रतिपन्नं प्रति अनुमानेनैव साधनीयतया तस्याप्येवमप्रामाण्योक्तिसम्भवादित्यर्थः।। १४७।।

147. In the previous two Sūtras, deductive logic has been forcefully used in establishing the thesis that Non-existence cannot be the cause of creation and that some existing entity should be the cause of creation. However, one may argue that since deductive logic is highly volatile and it cannot be confirmative. We could perhaps develop deductive reasoning to prove that non-existenece is indeed the cause of creation and existence is not the cause of creation. This reasoning for rejecting Tarka as a basis of knowledge is not correct. If Tarka were to be totally ruled out then even the existence of Moksha may not be proved and there may not be Moksha at all. Hence Tarka supported by Śruti should be accepted as Pramāṇa.

१४८. ।। ॐ एतेन शिष्टा अपरिग्रहा अपि व्याख्याताः ॐ।।१३।।

एतेन स्वपरपक्षयोः दृष्टान्तभावाभावाख्यहेतुना। अपरिग्रहाः वेदपरिग्रहशून्याः। तद्विरुद्धाश्च। शिष्टाः अवशिष्टाः जीवकालस्वभावकर्तृत्वपक्षा अपि। व्याख्याताः, प्रत्याख्याताः दूषिता इत्यर्थः।। १४८।।

148. Thus we note that there is the absence of any cor-

roborative example (Dṛṣṭānta) in regard to the thesis that Jīva or Non-existence (Asat) could be the cause of creation. On the contrary, there are examples to prove that Sat is the cause of all creation. On the basis of a similar reasoning, all the remaining theses-considering Jīva, Pradhāna, Void (Śūnya), Time or Nature (Swabhāva) as the cause of creation, which do not have the corroboration with the Śrutis-become discarbed.

**।। भोक्त्रधिकरणम् ।। ४ ।।**

**१४९. ।। ॐ भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् ॐ।।१४।।**

भोक्त्रापत्तेः यस्माद्भोक्तुः जीवस्य परेऽव्यये सर्व एकीभवन्तीति वाक्ये ब्रह्मभावापत्तेः श्रवणात्। तयोरविभागः भेदाभावः। तस्मादल्पजीवाभिन्नब्रह्मणः जगत्कारणत्वं न युक्तमिति चेत्। नेति शेषः। कुतः? यतः लोकवत् यथा लोके जले जलान्तरस्यैकीभावोक्तिस्तथात्रापि स्थानैक्याद्यालम्बनेन जीवेशयोः एकीभवन्तीत्यैक्योक्तिस्स्यात् उपचरिता भवेत् अतो नोक्तदोष इत्यर्थः।। १४९।।

149. It appears that in some parts of Śruti, it is stated that in Moksha, Jīva becomes one with Brahma and hence there is no distinctions between Jīva and Brahma. We may argue that since Jīva has very limited capabilities and hence Brahma, indistinguished from him, cannot be regarded as the cause of the Universe. All this thesis is incorrect because the statement of `becoming one' should be interpreted to mean `residing at one place', `having similar views'. In common parlance in the world, we often say that they have all become one when we mean that those who were earlier residing at different places have come to a single place or when we mean that those who were opposed in their views, have now become united

in their views. It is in the same manner, the statement of oneness in Mukti should be interpreted.

**।। आरम्भणाधिकरणम् ।। ५ ।।**

१५०. **।। ॐ तदनन्यत्वमारम्भणशब्दादिभ्यः ॐ।।१५।।**

तदनन्यत्वं तस्य स्वतन्त्रकारणस्य ब्रह्माभिन्नत्वं वाच्यम्। कुतः? आरम्भणशब्दादिभ्यः आरम्भणे फलोपलक्षितकिंस्विदासीदित्यधिष्ठानाद्याक्षेपकवाक्यात् स्वातन्त्र्यादियुक्तिभिश्चेत्यर्थः।। १५०।।

150. Lord Brahman is an independent cause of creation (Ananya) without desiring the support of any other entity because there are many statements in the Śruti which clearly doubt the availability of any other means or resort (Adhiṣṭhāna) in the process of creation by Lord Brahma and which also clearly state that Brahma is not sub-servient to anybody else and that he himself grants the causatory capabilities to all other entities.

१५१. **।। ॐ भावे चोपलब्धेः ॐ।।१६।।**

यतः ईश्वरान्यस्वतन्त्रसाधनस्य भावे सत्त्वे। उपलब्धेः दर्शनस्य। प्रसङ्ग इति शेषः। अतोऽपि नास्त्यन्यत्स्वतन्त्रसाधनमित्यर्थः।। १५१।।

151. If there was any independent cause other than Brahma then it should have perceived by different Pramāṇas. However, it is not perceived either by visual perception (Pratyaksha) or Śruti and the applicability of an independent deductive logic is discarded in this context.

१५२. **।। ॐ सत्त्वाच्चावरस्य ॐ।।१७।।**

चोऽवधारणे। अवरस्यास्वतन्त्रसाधनस्य सत्त्वादेव 'अद्भ्यस्संभूत' इति वाक्यं तत्परं भवतीति न तद्विरोध इत्यर्थः।। १५२।।

152. On the contrary, there is evidence to believe that there are certain causal instruments which are sub-

servient to the independent Brahma.

**१५३. ।। ॐ असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ॐ।।१८।।**

असद्व्यपदेशात्। नासदासीदित्यन्यस्यासत्त्ववचनात्। अन्यसत्त्वं न युक्तमिति चेन्न। कुत:? यत: तन्निषेध: धर्मान्तरेणास्वातन्त्र्यादिधर्मविशेषेण युज्यते। कुत एतत् वाक्यशेषात्। तप आसीदित्यवशिष्टवाक्यशेषादित्यर्थ:।। १५३।।

153. We cannot argue that in some Śrutis non-existence of any instrumental entity has been stated. However, the statement of entity has been stated. However, the statement of non-existence is in relation to certain special attributes such as independence, manifestation, transformation etc. Such an interpretation is obvious because in the same Śruti later it is stated that darkness existd and Prakṛti existed. Further, in the latter part of the same Śruti there is a statement negating independence to Prakṛti existing prior to the creation.

**१५४. ।। ॐ युक्ते: शब्दान्तराच्च ॐ।।१९।।**

प्रलये युक्ते: लीलया दण्डमवष्टभ्य गन्तु: पङ्गुत्वाभाववत् भगवतोऽपि लीलया स्वाधीनसाधनावलम्बस्य युक्तत्वात्। शब्दान्तरात्। तस्माच्छक्तोऽपीत्यागमविशेषाच्च उक्तं युक्तमित्यर्थ:।। १५४।।

154. There is a question here as to why Brahma who is totally independent, should require the use of any other means. The answer to this is that Brahan uses these means of creation only in a casual way and as a sport and not out of any special necessity for the same. It is almost like an able legged person using a walking stick just for his amusement. This indicated by the clear statements that existed in some part of the Śruti.

**१५५. ।। ॐ पटवच्च ॐ।।२०।।**

पटसृष्टिवच्च विश्वसृष्टिरपि कर्तृभिन्नसाधनान्तरसाध्येत्यर्थः।। १५५।।

155. The process of creation is similar to that of cloth. Just as in the latter, there is the use of yarn as a means of producing cloth here also there is the use of the material which is different from the creator.

**१५६. ।। ॐ यथा प्राणादिः ॐ।।२१।।**

यथा प्राणदेहेन्द्रियादिकं न स्वतन्त्रम्। एवं प्रकृत्यादिसाधनान्तरमपीत्यर्थः।। १५६।।

156. The material of production is not independent just as the Prāṇa and the body which have the inner pervasion of Brahma in them and are not independent.

**।। इतरव्यपदेशाधिकरणम् ।। १ ।।**

**१५७. ।। ॐ इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॐ।।२२।।**

इति यदि तर्हीति च शेषः। इतरव्यपदेशात् जीवाद्भवन्तीति श्रुतावुक्तत्वात्। स एव कर्ता नेश्वर इति। यदि तर्हि हिताकरणादिदोषप्रसक्तिः जीवनिष्ठयोः हितानाचरणाहिताचरणयोर्दोषत्वप्रसङ्गः। जीवस्य स्वतन्त्रत्वात् ते न स्यातामिति भावः। विद्येते च ते जीवे तस्मान्न जीवः स्वतन्त्रकर्तेत्यर्थः।। १५७।।

157. It appears that in some part of the Śruti, it is stated that Jīva is an independent cause of creation. This is incorrect because if Jīva was an independent cause he would not have indulged in action which are against his own interest and also in such actions as would cause him damage. It is observed that Jīva indulges himself in many irrational activities as he is not Swatantra.

**१५८. ।। ॐ अधिकं तु भेदनिर्देशात् ॐ।।२३।।**

तुशब्दः जीवसाम्यव्यावर्तकः। ब्रह्म तु जीवापेक्षया अधिकम्। कुतः? श्रोता मन्तेत्यादौ श्रोतृत्वादिरूपविशेषस्योक्तत्वादित्यर्थः।। १५८।।

158. On the other hand, Brahma is described to possess many attributes which make him superior to Jīva.

**१५९. ।। ॐ अश्मादिवच्च तदनुपपत्तिः ॐ।।२४।।**

चशब्दोऽपिशब्दार्थः। अश्मादिवत्। पाषाणादेरिव। अपि जीवस्य चेतनत्वेपि। तदनुपपत्तिः अस्वातन्त्र्यात् स्वतःकर्तृत्वानुपपत्तेरित्यर्थः।। १५९।।

159. Even though Jīva is a Chetana in regard to his ability to act independently, he is like an inanimate object such as stone, pillar etc. We have to accept that he is subservient to Brahma.

**१६०. ।। ॐ उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॐ।।२५।।**

उपसंहारदर्शनात् जीवेनारब्धकार्यस्य समापनदर्शनात्। स एव कर्तेति उक्तब्रह्मकर्तृत्वं नेति चेन्न। कुतः? हि यस्मात्। क्षीरवत् गोषु दृश्यमानक्षीरस्य यथा मुख्यप्राणकर्तृत्वं तथा जीवकृतोपसंहारोऽपि परमात्मकृत एवेत्यर्थः। हिशब्देनात्रार्थे अन्नमिति प्रमाणप्रसिद्धिश्च सूचिता।। १६०।।

160. We cannot argue that Jīva can function on his own since he is often found to complete the work that he has begun. We should recognise that his ability to complete the work begun earlier is also bestowed on him by Brahma himself just as the milk found in the cows is not their own creation but is the job of Mukhya Prāṇa.

**१६१. ।। ॐ देवादिवदपि लोके ॐ।।२६।।**

एवंभूतेश्वरस्यापि देवादिवत् अदर्शनं युज्यते। कथमेतदित्यत उक्तम्। लोक इति। लोके जगति पिशाचादीनामपि अदृश्यत्वादिशक्तिर्दृष्टा। सर्वेश्वरस्य तु किं वाच्यमित्यर्थः।। १६१।।

161. Brahma the basic cause of creation can remain unavailable and invisible. Brahma has this special capability in the same manner as the Gods. In our worldly experiences, we find that even the devils and the spirits have the special prowess of being invisible.

**१६२. ।। ॐ कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॐ।।२७।।**

वाशब्दः पक्षभेदेन दोषापादनसूचकः। जीवस्य स्वतः कर्तृत्वे सर्वकात्स्न्र्येन प्रवर्तने चाङ्गीकृते कृत्स्नप्रसक्तिः तृणादानादिसर्वकार्येष्वपि सर्वसामार्थ्यप्रवृत्तिप्रसङ्गः। तत्परिहाराय एकदेशेन प्रवृत्त्यभ्युपगमे च निरवयवत्वशब्दकोपः नित्यो निरवयव इति श्रुतिविरोधः स्यादित्यर्थः।। १६२।।

162. If Jīva were to be an independent performer, either he may put his entire lot even on a small job like bringing a blade of grass or he may use only part of his full effort. The former is ridiculous and it is not seen so in reality. The latter invokes contradiction and anger with the Śruti which states that Jīva is eternal and he does not have divisibility in himself. Thus Jīva cannot be an independent performer.

**।। श्रुतेस्तु शब्दमूलत्वाधिकरणम् ।। ७ ।।**

**१६३. ।। ॐ श्रुतेस्तु शब्दमूलत्वात् ॐ।।२८।।**

ईश्वरकर्तृत्वपक्षे तु कृत्स्नप्रसक्तिरित्यादिना जीवकर्तृत्वपक्षोक्तयुक्ति-विरोधदोषो नास्ति। कुतः? श्रुतेस्तु योऽसौ विरुद्ध इति श्रुतेरेव। नन्वेतावता कथं युक्तिविरोधशान्तिरित्यत उक्तम्, शब्दमूलत्वादिति। ईश्वरतद्धर्माणां शब्दैकप्रमाणवत्त्वे युक्त्यविषयत्वात् न तत्र युक्तिविरोधः प्रवर्तते। जीवे तु न तथा। तस्य प्रमाणान्तरेणापि गम्यत्वादित्यर्थः।।१६३।।

163. The thesis that Brahma is the independent cause of all creation does not suffer the same anamolies

as in the case of the thesis that Jīvas is the independent cause of creation. Because in the Śruti it is celarly stated that Brahma could possess, at the same time, different attributes which apparently appear to be mutually contradictory. Further, the features of Brahma can be understood only through Vedas and not by deductive logic.

१६४. ।। ॐ आत्मनि चैवं विचित्राश्च हि ॐ।।२९।।

आद्यश्चशब्दोऽवधराणे। द्वितीयः समुच्चये हिशब्दः प्रसिद्धौ। तथा च हि शब्दात्। आत्मनि ईश्वर एव। एवं सकलयुक्तिविरोधनिरासकाः विचित्राः अचिन्त्याः विचित्रशक्तिरिति श्रुतिप्रसिद्धाः शक्तयः सन्ति न जीवे। तस्माच्च जीवपक्ष एव युक्तिविरोधः नेश्वरपक्ष इत्यर्थः।। १६४।।

164. It is only in Brahma, that such peculiar capabilities exist that could eliminate the contradictions stated above. This is well established by the various statements in the Śruti.

१६५. ।। ॐ स्वपक्षदोषाच्च ॐ।।३०।।

चोऽवधारणे। तथा च ये दोषा इति श्रुतौ जीवपक्षे युक्तिविरोधस्य दोषस्यैवोक्तेः नासावदोषतां नेतव्यः। किन्तु ईश्वरपक्ष एव अदोषतां नेतव्य इत्यर्थः।। १६५।।

165. In the case of Jīva, the contradictions derived from deductive logic are not eliminated from the words of Śruti because no such attributes are described for Jīva as are described for Brahma.

१६६. ।। ॐ सर्वोपेता च तद्दर्शनात् ॐ।।३१।।

यतः परमात्माख्यदेवता न केवलं सामान्यतो विचित्रशक्तिमती। किन्तु सर्वोपेता सर्वविषयसार्वकालिकशक्तिमती च। कुतः? तद्दर्शनात् सर्वैर्युक्तेति तथा श्रुतेः। अतो नेश्वरे युक्तिविरोधः शङ्कनीय इत्यर्थः।। १६६।।

166. Brahma is endowed with very comprehensive special prowess valid at all times and covering all subjects. This is known from the relevant Śrutis.

१६७. ।। ॐ विकरणत्वान्नेति चेत्तदुक्तम् ॐ।।३२।।

तेत्यावर्तते। विकरणत्वात् अपाणिपादो इति श्रुत्या ईश्वरस्य हस्ता-दीन्द्रियशून्यत्वावगमात्। नेति चेत् ईश्वरस्य कर्तृत्वं न युक्तमिति चेन्न। कुतः? यस्मात् तदुक्तं तस्मिन्न तस्येत्याद्यागमेन तत्करणराहित्यस्य प्राकृतेन्द्रियविषयत्वमुक्तं तस्मादित्यर्थः।। १६७।।

167. Brahma is described in the Śrutis as the one without the organs like eyes, ears etc. We cannot argue that in view of this, Brahma cannot be the cause of creation. The negation of the organs like eyes and ears is with reference to the Prākṛta organs similar to those of human beings. Brahma does not possess such Prākṛta organs and this is clearly stated in part of Śruti.

।। न प्रयोजनाधिकरणम् ।। ८ ।।

१६८. ।। ॐ न प्रयोजनवत्त्वात् ॐ।।३३।।

ईश्वरस्य सृष्ट्यादौ प्रवृत्तिर्न स्वप्रयोजनोद्देशेन। कुतः? प्रयोजनवत्त्वात्। पूर्णानन्दत्वेन प्राप्तप्राप्तव्यत्वादित्यर्थः।।१६८।।

168. The activities like creation etc. are not meant for any selfish motive of Brahma because all objectives are always already realised by him. These activities are meant for the benefit of the others.

१६९. ।। ॐ लोकवत्तु लीलाकैवल्यम् ॐ।।३४।।

तु शब्द एवार्थे। लोकवत् लोके मत्तादिप्रवृत्तेरिवेश्वरप्रवृत्तेः। लीलाकैवल्यं केवललीलारूपत्वमेव न स्वप्रयोजनोद्देश्यत्वमित्यर्थः।। १६९।।

169. The activities of creation etc. are simply meant as sports. They resemble the actions like dancing and singing by an intoxicated person as found in the

world. Such actions have neither any reason nor purpose for the intoxicated person. The creation - activities of Brahma are just the functions of his nature (Swabhāva). They may, of course, bring him some exuberance of pleasure but that is not his purpose.

**॥ वैषम्यनैर्घृण्याधिकरणम् ॥ ९ ॥**

**१७०. ॥ ॐ वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॐ॥३५॥**

स्वातन्त्र्यसिध्यर्थमीश्वरस्य जीवेभ्यःफलदाने कर्मापेक्षाङ्गीकारे निर्निमित्तं वैषम्येण फलदातुस्तस्य वैषम्यनैर्घृण्ये विषमत्वनिर्दयत्वे ये प्रसक्ते ते न स्तः। कुतः? सापेक्षत्वात् ईश्वरस्य कर्मापेक्षावत्त्वाभ्युपगमात्। तत्कुतः हि यस्मात्। पुण्येन पुण्यमिति श्रुतिः तथा दर्शयति प्रतिपादयति तस्मादित्यर्थः॥ १७०॥

170. Brahma does not have the weaknesses of partiality and being unscrupulous because he gives the fruits to the Jīva as per the latter's deeds. For this, there is corroborative evidence in the Śrutis.

**१७१. ॥ ॐ न कर्माविभागादिति चेन्नानादित्वात् ॐ॥३६॥**

वैषम्यनैर्घृण्यादिदोषपरिहाराय ईशेनापेक्षणीयं यत्कर्म तन्नास्तीति- विशिष्टनिषेधः। कुतः? अविभागात् तस्य कर्मणः अस्वतन्त्रवस्तुभ्यः अविभक्तत्वात्। अस्वतन्त्रत्वादिति यावत्। तथा च स्वाधीनकर्मापेक्षया वैषम्यादेरपरिहार इति चेन्न। कुतः? अनादित्वात् कर्मपरंपरायाः अनादित्वादित्यर्थः। तथा चेश्वरः पूर्वपूर्वमपेक्ष्योत्तरोत्तरकर्म जीवेन कारयतीत्यङ्गीकारेण कर्मणः अपेक्षणीयत्वापत्तेः नोक्तदोष इति भावः॥१७१॥

171. One may put forth the arguments that since Karma-individual's deeds-belongs to the group of entities that are subservient to Brahma (Aswatantra), it cannot independently be the cause

of all fruits. But this is incorrect because Karmas are eternal not having any beginning, and hence the chain of the Karmas- one leading to the other- would be responsible for the fruits and thus Brahma is free from the blemishes of partiality and ruthlessness.

**१७२. ।। ॐ उपपद्यते चाप्युपलभ्यते च ॐ।।३७।।**

ईश्वरस्य कर्मापेक्षायामप्युपपद्यते स्वातन्त्र्यं युज्यत एव। कर्मणः स्वाधीनत्वात्। ननु पुनः स्वाधीनकर्मसापेक्षत्वकृतवैषम्यापात इत्यत उक्तम् उपलभ्यते चेति। स कारयेदिति श्रुत्या तादृशवैषम्यम् अदोषत्वेन ज्ञायते चेत्यर्थः।। १७२।।

172. Even though Brahma awards the fruits by resorting to the individual's Karmas, this does not adversely affect his attribute of being Swatantra. This is so because the eternal Karmas are also subservient to him. They always exist as per his desire. In view of the eternality of the Karmas this does not imply that Brahma has the blemishes of partiality and ruthlessness. Śrutis have clearly stated so.

**।। सर्वधर्मोपपत्त्यधिकरणम् ।। १० ।।**

**१७३. ।। ॐ सर्वधर्मोपपत्तेश्च ॐ।।३८।।**

गुणदोषाभाववत्त्वरूपाणां सर्वेषां धर्माणाम् उपपत्तेः स्वातन्त्र्यादिना ब्रह्मणि युक्तत्वाच्च न तस्य गुणपूर्णत्वे युक्तिविरोधश्शङ्कनीय इत्यर्थः।। १७३।।

173. Thus, it is justified to assert that Brahma is endowed with all the good attributes (Guṇas) and he is free from all blemishes (Doshas). In this regard the conflict with deductive logic can prove to be contrary.

**इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु द्वितीयाध्यायस्य प्रथमः पदः।।**

## Pāda II

### ।। रचनानुपपत्त्यधिकरणम् ।। १ ।।

**१७४. ।। ॐ रचनानुपपत्तेश्च नानुमानम् ॐ।।१।।**

अनुमीयत इत्यनुमानम्। साङ्ख्यानुमानकल्पितं प्रधानं न जगत्कर्तृ। कुत:? रचनानुपपत्ते:। प्रधानस्य जडत्वेन स्वत: प्रवृत्त्यनुपपत्ते:। अचेतनस्य स्वत: प्रवृत्तौ प्रमाणाभावाच्चेत्यर्थ:।। १७४।।

174. The entity called Pradhāna cannot be the creator of the Universe because, it being inanimate, cannot have the capability of independent action. Here Pradhāna is called Anumāna because it is inferred from the deductive logic that all effects have some cause because they are effects.

**१७५. ।। ॐ प्रवृत्तेश्च ॐ।।२।।**

अहं करोमीति चेतनस्यैव प्रवृत्तेर्दर्शनाच्च न प्रधानं जगत्कर्तृ इत्यर्थ:।।१७५।।

175. It is seen in the practical world that a living entity - Chetana is engaged in the tasks of creation as in the case of producing cloth. In the same way, creation of the world has to be managed by a living entity.

**१७६. ।। ॐ पयोऽम्बुवच्चेत्तत्रापि ॐ।।३।।**

अपिशब्दश्चेतनप्रवृत्त्याकर्षणार्थ:। पयोऽम्बुवत् यथाऽचेतनयो: पयोऽम्बुनो: प्रवृत्तिर्दृष्टा तथा प्रधानस्याप्यस्त्विति चेन्न। कुत:? यत: तत्रापि पयोऽम्ब्वादावपि अन्तत: ईश्वरादेव प्रवृत्ति:। न स्वत: प्रवृत्तिरित्यर्थ:।। १७६।।

176. We cannot argue that just as the milk transforms into curds on its own and water in the rivers flows on its own, the Pradhāna, though being inanimate, coud act on its own. We shoud recognise that even

in the case of milk or water, a Chetana in the form of Brahma is responsible for effection, transformation or the flow. This is clearly stated in the Śrutis.

१७७. ।। ॐ **व्यतिरेकानवस्थितेश्चानपेक्षत्वात्** ॐ।।४।।

व्यतिरेकानवस्थितेः न ऋते इति श्रुत्या ईश्वरव्यतिरेकेण कस्यापि कर्मणः असत्त्वावगमात्। तत एवाचेतनस्यैव स्वतः प्रवृत्तिरिति निरीश्वरसाङ्ख्यमतस्याप्रामाणिकत्वात्। अत एवानपेक्षत्वात्सद्भिरनादरणीयत्वान्न तद्विरोधो विष्णुकर्तृत्वस्येत्यर्थः।।१७७।।

177. Śruti clearly states that no action exists without Brahma. Hence the thesis that the inanimate entity-Pradhāna can move on its own is not respected by the good people.

**।। अन्यत्राभावाधिकरणम् ।। २ ।।**

१७८. ।। ॐ **अन्यत्राभावाच्च न तृणादिवत्** ॐ।।५।।

तृणादिवत्। यथा पृथिवी जन्यतृणादिकार्ये पर्जन्यः सहकारिमात्रं तथा प्रकृतिजन्यमहदादिकार्येऽपीश्वरः अनुग्राहकः। न स्वतन्त्र इति सेश्वरसाङ्ख्यपक्षोऽपि न। कुतः? अन्यत्राभावात् ईश्वरादन्यत्र तत्प्रेरणां विना जगतोऽभावादीश्वरस्य प्रकृतिसत्तादिप्रदत्वाच्चेत्यर्थः।। १७८।।

178. Since the Universe does not exist without the command of Brahma and since it does not have anybody other than Lord Brahma as its Resort, the relation between Brahma and the Universe is not like that between grass and rains. In the case of the latter, the rains function only as a supporting cause and not as the prime cause for the existence of grass while Vishnu functions as an independent prime cause and not just as an accompanying cause for the Universe.

**।। अभ्युपगमाधिकरणम् ।। ३ ।।**

१७९. ।। ॐ **अभ्युपगमेऽप्यर्थाभावात्** ॐ।।७।।

नेत्यनुवर्तते। अनभ्युपगमेऽपि चार्वाकैः स्वशास्त्रस्य सिद्धान्तत्वानभ्युपगमे सिद्धमस्मदिष्टम्। अभ्युपगमेऽपि अर्थाभावात्। सिद्धान्तत्वव्यापकयोः अर्थशब्दितविषयप्रयोजनयोः असत्त्वाङ्गीकारात् स्वव्याघातस्स्यादिति न तत्पक्षोऽपि युक्त इत्यर्थः।। १७९।।

179. Chārvāka cannot contest the above thesis of Lord Vishnu being the prime creator, on the ground that he does not accept the Śrutis as authentic. Chārvāka school of thought itself is not authoritative, and even if we accept its authenticity it is contradicted by the non-existence of subject-matter (Vishaya) and purpose (Prayojana) for this school.

**।। पुरुषाश्माधिकरणम् ।। ४ ।।**

**१८०. ।। ॐ पुरुषाश्मवदिति चेत्तत्रापि ॐ।।७।।**

पुरुषाश्मवद्यथा पुरुषसम्बन्धादचेतनं शरीरम् अश्मानयनादौ प्रवर्तते तथाऽचेतनप्रकृतिः चेतनसम्बन्धात्प्रवर्तत इति चेन्न। कुतः? यतः तत्रापि शरीरप्रवृत्तावपि चेतनस्य ईश्वरस्यैव कर्तृत्वे। न दृष्टान्ताभावः। अत इत्यर्थः।। १८०।।

180. We cannot argue that just as the body-hands legs etc. though inanimate on its own is able to function with the support of the living entity (Chetana), in bringing a stone or other actions, in the same way Pradhāna would be able to function with the support of Jīva, and hence let Pradhāna be the cause of creation, even then, the objections stated earlier hold good since even the body's movements are controlled by Lord Vishnu.

**१८१. ।। ॐ अङ्गित्वानुपपत्तेश्च ॐ।।८।।**

पुरुषस्याङ्गत्वेऽङ्गीकृते सति अङ्गमङ्गीति वाक्ये अङ्गित्वस्य प्राधान्यस्य उक्त्यनुपपत्तेः। न पुरुषोपसर्जनप्रकृतिकर्तृत्वपक्षे दृष्टान्तोऽस्तीत्यर्थः।। १८१।।

181. The example of the stone being carried by the body prompted by Chetanā is not valid, because it is not appropriate to consider the body as the component and Jīva as the whole. If we regard Jīva as the component then we cannot describe him as the whole.

**॥ अन्यथानुमित्यधिकरणम् ॥ ५ ॥**

**१८२. ॥ ॐ अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॐ॥९॥**

च शब्देनाङ्गित्वानुपपत्तेरित्यस्य समाकर्षः। यथा प्राचीनपक्षान्यप्रकारेण प्रकृत्युपसर्जनपुरुषकर्तृत्वस्यानुमितौ साधनेऽपि। ज्ञशक्तिवियोगात् ज्ञस्य जीवस्य शरीरसम्बन्धार्थं प्रवृत्तेशक्तिवियोगात् अङ्गित्वानुपपत्तेरेवेत्यर्थः॥ १८२॥

182. If we argue that the Chetana is the doer with the help of the body then also the status of Jīva becoming the whole does not become appropriate because Jīva does not have independent capability to link himself with the body.

**१८३. ॥ ॐ विप्रतिषेधाच्चासमञ्जसम् ॐ॥१०॥**

विप्रतिषेधात् सकलश्रुतिस्मृतियुक्तिविरुद्धत्वादनीश्वरमतमसमञ्जसम् अयुक्तमित्यर्थः॥ १८३॥

183. The thesis that there is no Supreme Lord Brahma, put forth by Charvakas and others, does not hold good. Because it is contradicted by all the Śrutis Smṛtits and Yuktis.

**॥ वैशेषिकाधिकरणम् ॥ ६ ॥**

**१८४. ॥ ॐ महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॐ॥११॥**

महद्दीर्घवत् वैशेषिकमते त्र्यणुकादिगतान्महत्त्वात् दीर्घत्वाच्च चतुरणुकादिर्गतपरिमाणमुत्पद्यते। तथा ह्रस्वपरिमण्डलाभ्यामपि द्व्यणुकपरमाणूभयगतह्रस्वत्वपारिमाण्डल्यपरिमाणाभ्यामपि त्र्यणुकद्व्यणुकगत-

परिमाणोत्पत्तिस्स्यादित्यर्थः। अन्यथा महत्त्वदीर्घत्वाभ्यामपि कार्योत्पत्तिर्न स्यादिति वा शब्दार्थः। तस्माद्वैशेषिकमतमनुपपन्नमिति भावः।। १८४।।

184. Vaiśeshika School of thought is refuted there. If we argue that the largeness and lengthiness in the four-atomed entities are derived from the similar characteristics of the three-atomed entities, then extending the same logic, one may have to accept that the shortness and the circular shape of the three-atomed or two-atomed entities are the effects of the similar characteristics of two-atomed or one-atomed entities. Such a thesis being unprincipled cannot be regarded as authentic and respectable.

**१८५. ।। ॐ उभयथापि न कर्मातस्तदभावः ॐ।।१२।।**

यतः उभयथापि ईश्वरेच्छाया नित्यत्वानित्यत्वरूपपक्षद्वयेऽपि। न परमाणुषु क्रियोत्पत्तिसम्भवः। अतस्तदभावः तस्मिन् द्व्यणुकादि-कार्याभावः स्यादित्यर्थः।। १८५।।

185. Intentions of Brahma could be either eternal (Nitya) or perishable (Anitya). In both the alternatives, we cannot attribute the causation of action to the atoms and hence there cannot be the volume and size effects of the different atomed entities.

**१८६. ।। ॐ समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॐ।।१३।।**

वैशेषिकैः अवयवावयव्यादीनां भिन्नत्वनिमित्तेन समवायाभ्युपगमात्। समवायसम्बन्धाङ्गीकारात्। साम्यात् समवाय्यसमवायिनोः अपि भिन्नत्वसाम्यात्। तत्रापि समवायाभ्युपगमे अनवस्थितेः अनवस्थानाच्च तन्मतमयुक्तमित्यर्थः।। १८६।।

186. Vaiśeshikas assume Samavāya relation between the part and the whole (Avayava and Avayavi), which are distinct from one another. Mud and pot

are related by Samavāya relation. Since Samavāya is distinct from the two entities being linked viz. mud and pot, on the basis of the feature of distinctiveness, one has to envisage another Samavāya to propose the relation between the first Samavāya on the one hand and mud/pot on the other. Thus there could be an unending sequence of the Samavāyas which leads to chaos and indefiniteness. Hence the thesis that Samavāya as the cause of creation stands refuted.

१८७. ।। ॐ नित्यमेव च भावात् ॐ।।१४।।

दोषसमुच्चये चः। ईशेच्छापरमाण्वादिकारणानां सदात्वात्। वैशेषिकमते नित्यमेव सर्वदैव। भावात् कार्योत्पत्तिः स्यात्। न तु कदाचिदित्यर्थः।। १८७।।

187. In the Vaiseshika school of thought, the intentions of Paramātma, Paramāṇu etc. are eternal (Nitya) and as such one will have to expect continuous creation at all times and not occasionally. Thus, the concepts of creation and destructions cannot be reconciled with this thesis of constant creation.

१८८. ।। ॐ रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॐ।।१५।।

किञ्च वैशेषिकमते पार्थिवाप्यतैजसपरमाणूनां रूपादिमत्त्वात्। विपर्ययः नित्यत्वविपरीतानित्यत्वं स्यात्। कुतः? दर्शनात् यद्रूपादिमत्तदनित्यमिति व्याप्तेः घटादौ दृष्टत्वादित्यर्थः।। १८८।।

188. In the Vaiśeshika school of thought, the Paramāṇus (atoms) of earth, water and fire will have to be regarded as perishable (opposite of being eternal) since they are known to have figure, shape and taste. It is observed in the objects like pots etc. that everything that has figure, shape etc. is not eternal.

१८९. ।। ॐ उभयथा च दोषात् ॐ।।१७।।

वैशेषिकमते उभयथा च परमाणुनित्यत्वानित्यत्वरूपपक्षद्वयेऽपि। दोषात् तद्वत्सर्वनित्यत्वकारणाभावनिमित्तकतदुत्पत्त्यभावस्य दोषस्य सत्त्वात् न तत्पक्षो युक्त इत्यर्थः।। १८९।।

189. In both the alternatives, Atoms being of eternal nature or being perishable, there are flaws in the Vaiśeshika school of thought. If Paramāṇu is regarded as eternal then their effects such as pot etc. will have to remain eternal. In the latter case, there may not be scope for many actions and effects.

१९०. ।। ॐ अपरिग्रहाच्चात्यन्तमनपेक्षा ॐ।।१७।।

अपरिग्रहात् वैशेषिकमतस्य श्रुत्यादिपरिग्रहशून्यत्वात् तद्विरुद्धत्वाच्च। तत्रात्यन्तमनपेक्षा अनादरः कार्य इत्यर्थः।। १९०।।

190. Since the Vaiśeshika school of thought is not consistent with the Śrutis, it should be dishonoured and discarded.

।। समुदायाधिकरणम् ।। ७ ।।

१९१. ।। ॐ समुदाय उभयहेतुकेऽपि तदप्राप्तिः ॐ।।१८।।

यतः समुदाये परमाणुसमुदाये अनेकत्वसङ्ख्यारूपे मिलितानेकपरमाणुनिमित्तके अङ्गीकृते सत्यपि विरलानेकहेतुके वाङ्गीकृते सति। तदप्राप्तिः तस्य समुदायस्य विरलानेकहेतुकस्याप्राप्तिः अनुपपत्तिः। कुतः? अन्योन्याश्रयादिदोषादिति शेषः। तदुपपादितं टीकायाम्। अतः परमाणुपुञ्ज एव घटावयवीति बौद्धपक्षोऽपि न क्षम इत्यर्थः।। १९१।।

191. According to the school of thought of the Paramāṇu Puñja Vādis, Samudāya-collection of atoms is the cause of creation. Samudāya cannot be made from only one atom. It should be defined as collection of several atoms. Them there is an indeterminate interdependence. Samudāya

emerges when more atoms are combined but such combination is possible when Samudāya-a pool of atoms exists. Thus Samudāya and combination become interdependent in vicious circle. Hence this school of thought is not consistent.

**१९२. ।। ॐ इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात् ॐ।।१९।।**

ननु, परमाणुपुञ्जस्य सदा सत्त्वेऽपि नास्मत्पक्षे प्रलयानुपपत्तिः। कुतः? तद्व्यवहारादेरितरेतरप्रत्ययत्वात्। इदमिदं चेति परमाणुपरस्परापेक्षा-बुद्धिनिमित्तकत्वात्। तथा च तादृशबुध्यभावकाले समुदायव्यवहारादेर-सत्त्वात्प्रलयोपपत्तिरिति चेन्न। कुतः उत्पत्तिमात्रनिमित्तत्वात् परमाणूनां स्वसमुदायोत्पत्तिमात्रनिमित्तत्वात्। न तेभ्योऽपेक्षाबुध्यादेरप्युत्पत्तिः सम्भवतीति मात्रशब्दार्थः। तथा च तन्निमित्तकव्यवहारादिः क्षणिकमते न कदापि सम्भवतीत्यर्थः।। १९२।।

192. In Pūrvapaksha, it is argued that there is no indeterminate interdependence because even though Samudāya always exists, it is only the perception of togetherness that pools the atoms together and when such perception is not present, there is scope for destruction. However, in Siddhānta, it is stated that scarce atoms can cause only their togetherness (Samudāya) and not the perception or desire to be together. Thus, Samudāya being eternal becomes contradictory to the possibility of Praḷaya.

**१९३. ।। ॐ उत्तरोत्पादे च पूर्वनिरोधात् ॐ।।२०।।**

चोऽवधारणे समुच्चये च। नेत्यनुवर्तते। सामर्थ्यादिति शेषः। तथा च न केवलं क्षणिकमते समुदायव्यवहारानुपपत्तिः। किं तु विशेषकार्योत्पत्तिश्च न युक्ता। कुतः? उत्तरोत्पादे च कारणस्य सदृशकार्यजननसामर्थ्यात् तेन कारणं प्रथमं स्वसदृशमुत्पाद्य पश्चाद्विसदृशकार्यमुत्पद्यताम्। को दोष इत्यतोऽप्याह। उत्तर इति। तथा च उत्तरस्य स्वसदृशकार्योत्पादे उत्पत्तौ सत्यामेव। पूर्वनिरोधात्

पूर्वस्य कारणस्य नाशात्। पुनर्विसदृशकार्यजनकत्वासम्भव इत्यर्थः।। १९३।।

193. In Kshaṇika Vāda, the cause would produce the effect similar to it and would immediately thereafter get destroyed. Hence the possibility of the effect being a dissimilar entity from the cause, is ruled out as such and this thesis is not tenable.

**१९४. ।। ॐ असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॐ।।२१।।**

क्षणिकमते न प्रतिक्षणं कार्योत्पत्तिर्युज्यते। कुतः? असतिकारणे कार्यमुत्पद्यत इत्यङ्गीकारे प्रतिज्ञोपरोधः। तस्य तत्कार्यत्वमिति प्रतिज्ञाय सिद्धान्तव्यवहारस्योपरोधो हानिः स्यात्। अन्यथा कारणे सति कार्यमुत्पद्यत इत्यङ्गीकारे यौगपद्यं कारणेन सह कार्याणाम् एकदावस्थानं प्रसज्जतेत्यर्थः।। १९४।।

194. In the Kshaṇika Vāda, the thesis of creation of the effects every moment is not appropriate. There are in general two possibilities. Firstly, effect is generated when the cause is non-existent. Secondly, effect is generated when the cause is existing. In the former case, our assertion that this effect is due to this cause is destroyed since the relevant cause is non-existent and it is defficult to identify as to which cause generated which effect. In the latter case, the cause and the effect will have to co-exist and hence there has to be an unlimited series of effects which also is an unacceptabe situation.

**१९५. ।। ॐ प्रतिसङ्ख्याऽप्रतिसङ्ख्यानिरोधाप्राप्तिरविच्छेदात् ॐ।।२२।।**

एवं क्षणिकमते प्रतिसङ्ख्याऽप्रतिसङ्ख्यानिरोधाप्राप्तिः। प्रतिसङ्ख्या-प्रतिसङ्ख्यानिरोधयोः प्रतिक्षणविनाशसन्तानविनाशयोः अप्राप्तिः अनुपपत्तिः। कुतः अविच्छेदात्। तद्रीत्या कार्योत्पत्तावकार्याणां चाविच्छिन्नत्वादित्यर्थः।। १९५।।

195. Destruction promted by conscious reasoning (Buddhipūrva Vināsha is Pratisaṅkhyā) and that not prompted by it, (Apratisaṅkhyā)- both do not become feasible because there will have to be an unbroken sequence of effects.

१९६. ।। ॐ उभयथा च दोषात् ॐ।।२३।।

उभयथा कारणे सति कार्यं भवत्येवेति नियमपक्षे तदभावपक्षे च। दोषसत्त्वात् कार्यकारणविशेषकार्यानुत्पत्त्याख्यदोषात्। नान्यतरपक्षाव-लम्बेनार्थापत्त्या क्षणिकपक्षो युक्त इत्यर्थः।। १९६।।

196. We could postulate a rule that when there is a cause there is always an effect. We could of course consdider either that this rule is invaribly valid or that this is not regular. Both these situations are subject to flaws. Hence Kshaṇika school of thought is not valid.

१९७. ।। ॐ आकाशे चाविशेषात् ॐ।।२४।।

चोऽप्यर्थे। दीपदृष्टान्तेन सत्त्वहेतुना जगति क्षणिकत्वसाधने आकाशदृष्टान्तेनाक्षणिकत्वस्यापि साधनापातः। ननु दृष्टान्ते साध्यवैकल्यमित्यत उक्तम् आकाशे अविशेषादिति। क्षणिकत्व-साधकत्वेन परोक्तपरिमाणविशेषादर्शनादित्यर्थः। तथा च सत्प्रतिपक्षोऽयं हेतुरिति न तेन क्षणिकत्वसिद्धिरिति भावः।। १९७।।

197. Since Ākāsha does not have any special quantity dimension like lamp, it is not Kshaṇika. By using the Ākāsha as the example, we can argue that many other objects in this world are also not Kshaṇika. Thus the Kshaṇika Vāda does not hold good.

१९८. ।। ॐ अनुस्मृतेश्च ॐ।।२५।।

तदेवेदमिति प्रत्यभिज्ञानाच्च तद्विरोधात् न सत्त्वहेतुना क्षणिकत्वसाधनं युक्तमित्यर्थः।। १९८।।

198. Since we have many times the perception on the basis of memory that it is the same object as before, we cannot derive Kshaṇikatwa on the basis of deductive logic.

॥ असदधिकरणम् ॥ ८ ॥

१९९. ॥ ॐ नासतोऽदृष्टत्वात् ॐ॥२६॥

असतः शून्यस्य। न जगत्कर्तृत्वं युक्तम्। कुतः? प्रमाणाभावादिति शेषः। तत्कुतः अदृष्टत्वात्। क्वाप्यसतः कारणत्वादर्शनात्। अत एवानुमानागमयोरप्यभावादित्यर्थः॥ १९९॥

199. In this, Śūnya school of thought would be discarded. Śūnya (Void) cannot be the cause for the creation of the world because there is no evidence in this regard either in Pratyaksha or Āgama or Anumāna.

२००. ॥ ॐ उदासीनानामपि चैवं सिद्धिः ॐ॥२७॥

एवं सत्यसतः कार्योत्पादकत्वे अङ्गीकृते सति उदासीनानां हेयोपादेयत्वबुध्यविषयाणां गगनकुसुमादीनां सकाशादपि सौरभ्यादि-कार्यसिद्धिः स्यादित्यर्थः। अन्यथा शून्यादपि कार्योत्पत्तिर्न स्यादिति च शब्दार्थः॥ २००॥

200. If we accept the thesis that Śūnya could be the cause of creation then one may have to expect the effects such as fragrance from imaginary items like sky-flower (Ākāsha-Pushpa).

२०१. ॥ ॐ नाभाव उपलब्धेः ॐ॥२८॥

जगत् अभावः असत् न। कुतः? उपलब्धेः सदिति प्रतीयमानत्वा-दित्यर्थः॥ २०१॥

201. The world is not Śūnya because its existence is really visible.

२०२. ।। ॐ वैधर्म्याच्च न स्वप्नादिवत् ॐ।।

202. This world is not Śūnya like the items seen in the dream because perception about the world is not negated by an opposite perception whereas in the case of the entities in the dream such contrary perception emerges.

जगत् स्वप्नादिवत् स्वाप्नवस्तुन्यारोपितजाग्रत्त्वादिवदप्यसन्न। कुतः? वैधर्म्यात् स्वाप्नजाग्रत्त्वस्य बाध्यत्वाख्यविलक्षणधर्मवत्त्वात् जगति च तदभावादित्यर्थः।। २०२।।

।। अनुपलब्ध्यधिकरणम् ।। ९ ।।

२०३. ।। ॐ न भावोऽनुपलब्धेः ॐ।।३०।।

जगत् भावः ज्ञानात्मकमपि न। कुतः अनुपलब्धेः ज्ञानज्ञेययोरभेदाननु-भवादित्यर्थः।। २०३।।

203. In this, the Vijñāna School of thought is refuted. The world is not originating from Vijñāna because there is not experience or evidence to that effect.

२०४. ।। ॐ क्षणिकत्वाच्च ॐ।।३१।।

ज्ञानस्यैकक्षणावस्थायित्वाज्जगतः स्थायित्वात्तद्विरोधान्न तयोरैक्य-मित्यर्थः।। २०४।।

204. This world is not originating from Vijñāna also because Vijñāna is known to be temporary while the world is observed to be eternal.

२०५. ।। ॐ सर्वथानुपपत्तेश्च ॐ।।३२।।

सर्वप्रकारेणानुपपत्तेः बौद्धराद्धान्तस्य युक्तिशून्यत्वात् तद्विरुद्धत्वाच्च न ग्राह्यत्वमित्यर्थः।। २०५।।

205. The Bouddha school of thought, which is totally inconsistent with the Śrutis, Smṛtis and Yuktis, is not compatible and hence not acceptable.

### ॥ नैकस्मिन्नधिकरणम् ॥ १० ॥

२०६. ॥ ॐ नैकस्मिन्नसम्भवात् ॐ॥३३॥

जैनोक्तसप्तप्रकारा एकस्मिन्वस्तुनि न युक्ताः। कुतः? असम्भवात्। अप्रामाणिकत्वेन तेषामेकत्रासम्भावितत्वादित्यर्थः। सप्तप्रकारास्तु सत्त्वं, असत्त्वं, सदसत्त्वं, सद्विलक्षणत्वं, सत्त्वे सति सद्विलक्षणत्वं, असत्त्वे सति असद्विलक्षणत्वं, सदसत्त्वे सति सदसद्विलक्षणत्वमित्येवंरूपाः ज्ञातव्याः॥ २०६॥

206. Kshapaṇaka school of thought is refuted here. There are seven different forms of attributes: Existence (Sat) Non-existence (Asat), Existence-cum-non-existence (Sadasat): Sadasat, being distinct from Existence though existing being distinct from non-existence thought being Sadasat, and distinction from Sadasat. The thesis that all these divergent attributes exist in a single entity, is just implausible.

२०७. ॥ ॐ एवं चात्माकार्त्स्न्यम् ॐ॥३४॥

एवं चात्मनः कायपरिमाणेऽङ्गीकृते सत्यात्माकार्त्स्न्यं आत्मनः प्राक् पिपीलिकादेहं प्राप्तस्य तत्कायपरिमितस्य जीवस्याकार्त्स्न्यं गजगर्दभादिशरीरप्राप्तावपूर्णता स्यादित्यर्थः। एवं गजशरीरं प्राप्तस्यात्मनः पिपीलिकादेहप्राप्तावकार्त्स्न्यमाधिक्यं च स्यादित्यपि द्रष्टव्यम्॥ २०७॥

207. Jainas believe that Jīva has the same dimensions as the body of the being. This thesis is refuted here. If Jīva is of the same dimension as the body, then the Jīva now existing in the body of a fly would not be sufficint to occupy the body of an elephant when in some next birth it moves from the state of fly to that of an elephant. Conversely, the soul occupying the body of an elephant will become excessive when it shifts to the body of a fly in some next birth. Hence the thesis that Jīva is confined

to the dimension of the body stands rejected.

**२०८. ।। ॐ न च पर्यायादप्यविरोधो विकारादिभ्यः ॐ।।**

पर्यायात् क्रमात् क्रमेण तत्तद्देहपरिमाणत्वाङ्गीकारादपि। अविरोधः नोक्तदोष इति च न युज्यते। कुतः? यतः पर्यायो न युज्यते। तदपि कुतः? विकारादिभ्यः तथा सति तत्तत्कालीनपरिमाणभेदेन वस्तुभेदात्। आत्मनो विकारित्वापत्तेः। ततश्चानित्यत्वान्निर्मोक्षत्वादिदोषप्रसङ्गादित्यर्थः ।। २०८।।

208. We cannot argue that Jīva would have the flexibility of changing his dimensions according to the size of the body he occupies. If we accept this thesis, then it means that Jīva will have to be regarded as an entity with the attribute of transformability. If that is the true original nature of Jīva, then the Moksha also defined as a status without any transformations (Vikāras) cannot be, prescribed to him. Thus Moksha itself will not exist and so all the Shastras become futile.

**२०९. ।। ॐ अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषात् ॐ।।३६।।**

पूर्वसूत्रादेवं चेत्यनुषज्यते। अन्त्यावस्थितेरित्येतदावर्तते। चशब्दोऽवधारणे समुच्चये च। तथा च एवं सति आत्मनः कायपरिमाणत्वेऽङ्गीकृते अन्त्यावस्थितेः प्रसङ्ग इति शेषः। मोक्षेऽपि सतः आत्मनः शरीरसत्त्वमङ्गीकार्यं स्यादित्यर्थः। कुतः? अन्त्यावस्थितेश्च अन्त्यस्य मौक्तिकपरिमाणस्यावस्थितेरवश्यमङ्गीकार्यत्वात्। अवच्छेदकशरीरं विना अवच्छेद्यपरिमाणसत्त्वायोगादिति भावः। परिमाणमेव कुत इत्यतोऽप्याह अन्त्येति। अन्त्यस्य मौक्तिकात्मस्वरूपस्य मुक्ताववस्थितेरवश्यं स्वरूपसत्त्वस्य परिमाणं विनाऽयोगादिति भावः। अस्तु मोक्षेऽपि शरीरं ततः किमित्यत उक्तं उभयनित्यत्वादिति। तथा सति उभयोः मुक्तिकालीनयोर्देहात्मनोर्नित्यत्वप्रसङ्गादित्यर्थः। अस्तु मौक्तिकशरीरनित्यत्वं ततः किमित्यत आह। ततश्च सर्वनित्यत्वं स्यादित्यापाद्य वाक्यमध्याहार्यम्। अत एव समुच्चयार्थकश्चशब्दः। सर्वेषामधुनातन-

शरीराणां नित्यत्वं स्यादित्यर्थः। कुत इत्यत आह अविशेषादिति। मुक्तिकालीनानाम् अधुनातनानां च शरीराणां शरीरत्वाविशेषादित्यर्थः। तस्मान्न कायपरिमाणत्वमात्मनो युक्तमिति भावः।। २०९।।

209. If we accept that Jīva has the same dimensions as the body, then one has to accept inferentially that even in the Moksha, Jīva has a body which determines his dimension. We have also to accept that both the Jīva and his body will have to be regarded as eternal without any destruction. If it is so then the body which Jīva occupies in this world will also have to be regarded as eternal, because the body in the Moksha and that in this worldly status have after all the same indistinguishable feature of being a body. This is a ridiculous proposition and hence this thesis should be discarded.

**।। पत्युरधिकरणम् ।। ११ ।।**

**२१०. ।। ॐ पत्युरसामञ्जस्यात् ॐ।।**

पत्यु. पशुपतेः जगत्कारणत्वं न युक्तम्। कुतः? असामञ्जस्यात् पारतन्त्र्योत्पत्त्यादिदोषवत्त्वादित्यर्थः।। २१०।।

210. The Śaiva school of thought is refuted here. Paśupati cannot be regarded as the cause of this Universe, because he is known to be subservient (Paratantra) and afflicted by the flaws like birth and death cycle.

**२११. ।। ॐ सम्बन्धानुपपत्तेश्च ॐ।।३८।।**

शिवस्याशरीरत्वेन जगता सम्बन्धस्यानुपपत्तेः न तस्य कर्तृत्वमित्यर्थः।।२११।।

211. Since Paśupati is known to have no body, he cannot have association with the Universe as its creator.

२१२. ।। ॐ अधिष्ठानानुपपत्तेश्च ॐ।।३९।।

प्रलये सर्वेषां नष्टत्वात् पुनः सृष्टिकाले पशुपतेः पृथिव्याद्याश्रया-नुपपत्तेश्च न तस्य जगत्कर्तृत्वमित्यर्थः।। २१२।।

212. Since after deluge, all things are destroyed, Pasupati cannot resort to earth or any other object for facilitating his creation.

२१३. ।। ॐ करणवच्चेन्न भोगादिभ्यः ॐ।।४०।।

ननु यतः साधनजातं पशुपतेः करणवत् शरीरवत् शरीरेण तुल्यम् अधिष्ठानतुल्यं च। अतो नोक्तदोष इति चेन्न। कुतः? भोगादिभ्यः शरीरकृतसुखदुःखभोगोत्पत्तिमरणादिदोषेभ्य इत्यर्थः।। २१३।।

213. We cannot argue that Pasupati would have at his disposal many means of creation just as Jīva has the body as his means for activities. Paśupati would also be afflicted by the blemishes caused by the factors like happiness, misery, birth and death etc. because all means would have the transformations (Vikāra) like the body.

२१४. ।। ॐ अन्तवत्त्वमसर्वज्ञता वा ॐ।।४१।।

यतः शिवस्य देहित्वतदभावपक्षयोः क्रमेणान्तवत्त्वं नाशवत्त्वम् असर्वज्ञता न सर्वज्ञत्वं स्यात्। अतो न तद्युक्तमित्यर्थः।। २१४।।

214. There are two possibilies. Firstly, Shiva has a body or Shiva does not have a body. In the former case, Shiva would be subjected to destruction, limitation and other maladies, in the later, he will have to be considered as devoid of knowledge. Thus, he cannot be regarded as the cause of creation.

।। उत्पत्त्यधिकरणम् ।। १२ ।।

२१५. ।। ॐ उत्पत्त्यसम्भवात् ॐ।।४२।।

न शक्तिर्जगत्कारणम्। कुतः? उत्पत्त्यसम्भात्। शक्तिशब्दितकेवलस्त्रीभ्यः

अपत्योत्पत्त्ययोगादित्यर्थः।। २१५।।

215. Shakti cannot be regarded as the cause of creation because she alone without the support of a male partner, cannot progenerate.

**२१६. ।। ॐ न च कर्तुः करणम् ॐ।।४३।।**

यतः कर्तुः शक्त्यनुग्राहकशिवस्य च करणं ज्ञानादिसाधनं न। अतो न तस्य शक्त्यनुग्राहकत्वमित्यर्थः।। २१६।।

216. We cannot argue that Shiva provides this support to Shakti because Shiva is not endowed with the means such as perfect knowledge and body.

**२१७. ।। ॐ विज्ञानादिभावे वा तदप्रतिषेधः ॐ।।४४।।**

विज्ञानादिभावे वा शिवस्य ज्ञानेच्छादिसत्त्वेऽङ्गीकृते च। तदप्रतिषेधः तस्य शैवपक्षस्याप्रतिषेधः अनिरासः अनुमितिः कृता स्यात् स च दूषित एवेत्यर्थः।। २१६।।

217. If we accept the Shiva does have the supporting means such as perfect knowledge, then we could as well concede that Shiva alone is the cause of creation and why bring in Shakti to associate with him. However, the thesis that Shiva is the cause of creation has already been refuted.

**२१८. ।। ॐ विप्रतिषेधाच्च ॐ।।**

सकलश्रुतिस्मृतिविरुद्धत्वाच्च शाक्तेयमतमसमञ्जसम् अयुक्त-मित्यर्थः।।२१७।।

218. Finally since the thesis that Shakti is the cause of creation is contrary to the message of all the Śrutis, it is to be discarded.

**इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु द्वितीयाध्यायस्य द्वितीय पादः।।**

## Pāda III

In this Pāda, the appārent contradiction between the different Śrutis is removed.

॥ वियदधिकरणम् ॥ १ ॥

२१९. ॥ ॐ न वियदश्रुतेः ॐ॥१॥

वियत् आकाशमनुत्पत्तिमन्न, किन्त्वीशादुत्पत्तिमदेव। कुतः? अश्रुतेः वियदनुत्पत्तौ श्रुत्यभावादित्यर्थः॥ २१९॥

219. The sky, does have creation because there is no explicit Śruti which negates creation for it. By the word, Viyat, we infer four entities: Elements (Bhūta) physical Sky, and their respective commanding deities. It is also stated that by extended inference (Upalakshaṇa), the word Viyat would refer to Prakṛti, Jīva Chaitanya, Kāla, Veda, Mahattattwa, Ahaṅkāratattwa and commanding deities. Each of these has different type of creation.

२२०. ॥ ॐ अस्ति तु ॐ॥२॥

आकाशोत्पत्तौ 'आत्मन आकाशः सम्भूत' इति श्रुतिरस्त्येवेत्यर्थः॥ २२०॥

220. There is also the explicit Śruti which states that Viyat and all other entities referred to by it have creation.

२२१. ॥ ॐ गौण्यसम्भवात् ॐ॥३॥

अनादिर्वाऽयमाकाश इति श्रुतिर्गौणी अमुख्यानादित्वपरा। कुतः? असम्भवात्। तस्याः मुख्यार्थत्वे बहुलोत्पत्तिश्रुत्ययोगादित्यर्थः॥ २२१॥

221. The Śrutis stating non-creation are secondary because the Śrutis proclaiming that Viyat has creation, are more powerful and plentiful. Thus, the

non-creation Śruti will have to be interpreted differently.

२२२. ।। ॐ शब्दाच्च ॐ।।४।।

अथ ह वाव नित्यानीति श्रुतिबलाच्चानादित्वश्रुतिर्गौणार्थेत्यर्थः।। २२२।।

222. The Śruti proclaiming that Viyat does not have a beginning, is secondary not only because of deductive logic but also because of the existence of appropriate Śruti, to the contrary.

२२३.. ।। ॐ स्याच्चैकस्य ब्रह्मशब्दवत् ॐ।।५।।

चोऽवधारणे। ब्रह्मशब्दवत् यथा एकस्यैव ब्रह्मशब्दस्य विष्णौ मुख्यत्वं जीवेऽत्वमुख्यतास्ति। तथा एकस्यैवानित्यत्वबोधकशब्दस्य ब्रह्मणि मुख्यार्थता स्यात्। भवेदित्यर्थः।। २२३।।

223. Just as the word Brahma has the Prime meaning of Para Brahma and the secondary meaning of Chaturmukha Brahma or Jīva etc. in the same way, a single statement reflecting absence of creation has prime reference to Vishnu and some secondary meaning in relation to Viyat etc.

२२४. ।। ॐ प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॐ।।६।।

आकाशस्य मुख्यानुत्पत्त्युक्तौ प्रतिज्ञाहानिः स इदं सर्वमसृजतेति विष्णोः स्रष्टृत्वप्रतिज्ञाहानिः स्यात्। कुतः? अव्यतिरेकात् आकाशस्य सर्वशब्दार्थानतिरिक्तत्वात्। किञ्च यतः शब्देभ्यः आत्मा वा इदमित्यादिस्पष्टश्रुतिभ्यश्च ब्रह्मण एव मुख्यानुत्पत्तिः। न त्वन्यस्येत्यवसीयते अत उक्तं युक्तमित्यर्थः।। २२४।।

224. If the statement of absence of creation made in regard to the Viyat is given its prime meaning then it will contradict the assertion made in the Śruti that Lord Vishnu created all the things.The word "Sarva" appearing in this Śruti covers even the Ākāsha. Further, on the basis of many Śruti it becomes clear that Ākāsha also has a beginning.

**२२५. ।। ॐ यावद्विकारं तु विभागो लोकवत् ॐ।।७।।**

यावच्छब्दोऽवधारणे। यावद्विकारमित्यव्ययं तुशब्दश्चशब्दार्थे। तथा च यतः यावद्विकारं विक्रियमाणमेव वस्तु। विभागः विभागशब्दिताल्पशक्तिमत् न त्वन्यदिति नियमः सिद्धः। अतो लोकवत् लोक इव। यथा लोके घटादौ विभक्तत्वात् विकारित्वमङ्गीकृतं तथा आकाशादेरपि विभक्तत्वहेतुना विकारित्वं सिध्यति। तत एव सादित्वमपि सिध्यतीत्यर्थः।। २२५।।

225. There is a deductive logic that everything which has limited capability is subjected to transformation just as in the actual world the pot has a beginning. Thus,we can assert that the sky has an origin because it is an entity with limited capability like the pot.

**।। मातरिश्वाधिकरणम् ।। २ ।।**

**२२६. ।। ॐ एतेन मातरिश्वा व्याख्यातः ॐ।।८।।**

एतेन पूर्वोक्तविभक्तत्वादिहेतुना। मातरिश्वा मुख्यवायुर्व्याख्यातः उत्पत्तिमत्त्वेनोक्त इत्यर्थः।। २२६।।

226. The apparent contradiction in the Śrutis which make statements about the origin of Vāyu is being refuted here. The word Mātarishwā means the basic element and also the secondary by same reasoning, as given earlier, the origin of Vāyu is also established and the statements giving apparent meaning that Vāyu has no creation is to be interpreted in a secondary manner.

**।। असम्भवाधिकरणम् ।। ३ ।।**

**२२७. ।। ॐ असम्भवस्तु सतोऽनुपपत्तेः ॐ।।९।।**

तुशब्दोऽवधारणे। सतः विष्णोः। असम्भवः अनुत्पत्तिरेव। न तु असतः सदजायतेति श्रुत्या असतस्सकाशादुत्पत्तिर्वाच्या। कुतः?

अनुपपत्तेः अतो विष्णोरसदुत्पत्तेरयोगादित्यर्थः।। २२७।।

227. Conflict with the Śruti that has an apparent meaning that Vishnu has birth, is refuted. Vishnu does not at all have birth because it is inconceivable that *Sat* can be born out of *Asat*. The Śruti which states that Sat is born out of *Asat* should be interpreted in a different way. Brahma is called as *Asat* on the thesis that he cannot be reached by everybody. And *sat* means *Prāṇa* or Vāyu of that name. Thus *Para* is born from Brahma who is not reachable by anybody. This is the meaning of the Śruti. Further, there are corroborative evidences in the Śruti to this effect.

### ।। तेजोऽधिकरणम्।।४।।

**२२८. ।। ॐ तेजोऽतस्तथा ह्याह ॐ।।१०।।**

तेजस्तेजोभूतम्। अतः ब्रह्मण एवोत्पद्यते न वायोः। कुतः हि यस्मात् तत्तेज इति श्रुतिः तथा उक्तप्रकारेणाह वक्ति तस्मादित्यर्थः।। २२८।।

The element of Tejas is created by Brahma not by Vāyu because there is an explicit evidence in the Śruti to this effect.

### ।। अबाधिकरणम् ।। ५ ।।

**२२९. ।। ॐ आपः ॐ।।११।।**

अत्रापि अतः तथा ह्याहेत्यनुवर्तते। तथा च आपः अतः विष्णोरेवोत्पत्तिमत्यः। न त्वन्यतः। कुतः हि यस्मात् ब्रह्मैवेदमिति श्रुतिस्तथाह तस्मादित्यर्थः।। २२९।।

229. Even the element of Apaḥ-water has the creation from Brahma and not from Agni.

### ।। पृथिव्यधिकरणम् ।। ६।।

**२३०. ।। ॐ पृथिव्याधिकाररूपशब्दान्तरादिभ्यः ॐ।।१२।।**

पृथिवी पृथिव्येव ता अन्नमसृजन्तेति श्रुतिः। तथान्नशब्देनोच्यते न प्रसिद्धान्नम्। कुतः? अधिकाररूपशब्दान्तरादिभ्यः अधिकारशब्दित-भूतप्रकरणात् रूपशब्दोक्तकृष्णरूपस्य च श्रवणात्। शब्दान्तरं शब्दविशेषः पृथिवी वाऽन्नमिति श्रुतिविशेषाच्चेत्यर्थः। अपौरुषेय-त्वेनादोषस्य वाक्यस्य नाप्रामाण्यमित्यादियुक्तिरादिशब्दार्थः।। २३०।।

230. In the Śrutis, at some places, it is stated that Anna is created from Ap and, at another place, that Pṛthivī is created from Ap. These two statements are not contradictory because by the word Anna, the entity referred to, is Pṛthivītattwa and not the common place food. This is inferred from the various factors. Firstly, these statements appear in the chapter on Elements (Tattwas); secondly, the dark complexion is described as their features, thirdly, there are clear statements elsewhere in the Śruti that Anna is Pṛthvī itself. Further, the fact that Vedas are *Apourusheya* (unwritten by anybody) given them the credence and authenticity.

।। तदभिध्यानाधिकरणम् ।। ७ ।।

२३१. ।। ॐ तदभिध्यानादेव तु तल्लिङ्गात्सः ॐ।।१३।।

तुशब्दोऽवधारणे। अभिध्यानशब्देनेच्छोच्यते। तच्छब्देन विष्णुर्गृह्यते। तथा च स विष्णुरेव संहारकर्ता न रुद्रः। कुतः? तदभिध्यानात् 'तस्याभिध्यानात्' इति श्रुत्युक्तत्वात् तस्य विष्णोः अभिध्यानरूप-शब्दज्ञापितसंजिहीर्षाविशेषितादनादिबन्धसंहारेच्छारूपात्तल्लिङ्गादेव। सादिजगत्संहर्तृत्वसाधकादेवेत्यर्थः। एवकारस्तु भाष्यरीत्या किमु श्रुतिभ्य इति कैमुत्यसूचकः।। २३१।।

231. In the Śrutis, at some places it appears that Rudra is credited to be the destroyer of all Universe. At another place, it is clearly stated that all things get absolved in Vishnu. There is no contradiction among these Śrutis because it is Vishnu who de-

vours everything and he takes the form of Rudra and remains in him as his regulator. Vishnu is the devourer because he has in him such a desire. He destroys even things that have no beginning; what of the Universe which is known to have a beginning.

### ।। विपर्ययाधिकरणम् ।। ८ ।।

**२३२. ।। ॐ विपर्ययेण तु क्रमोऽत उपपद्यते च ॐ।।१४।।**

तुशब्दोऽवधारणे। अत इत्यावर्तते। अतः उत्पत्तिक्रमात्। विपर्ययेण वैपरीत्येन। क्रमः लयक्रमः। न तूत्पत्तिक्रमेण। कुतः? अत एव व्युत्क्रमादिति श्रुतेरेव। किं च उपपद्यते युज्यते चायं व्युत्क्रमः। कुतः पूर्वोत्पन्नानाम् उत्तरोत्पन्नेभ्योऽधिकसामर्थ्येन तेषाम् अधिककालावस्थानस्य युक्तत्वादित्यर्थः।। २३२।।

The order of dissolution (Laya) is reverse to that of creátion because there is clear statement in the Śruti to that effect and also that it is logical to conceive, as in practical world that those that are born earlier have greater capability than those born later.

### ।। अन्तराधिकरणम् ।। ९ ।।

**२३३. ।। ॐ अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् ॐ।।१५।।**

विज्ञानमनसी विज्ञानतत्त्वमनस्तत्त्वे। अन्तरा विना। अन्यत्र क्रमेण व्युत्क्रमेण लयः न तयोरपि। कुतः? तल्लिङ्गात् मनसश्च विज्ञानमित्यत्र विज्ञानात्पूर्वोत्पन्नतया भूतस्यापि मनसः यच्छेद्वाङ्मनसीति पूर्वमेव लयोक्तिरूपसाधकदर्शनादिति चेन्न। कुतः? अविशेषात् विज्ञानमनस्तत्त्वयोर्यथोत्पत्तिलय इत्यत्र विशेषप्रमाणाभावादित्यर्थः।। २३३।।

233. It appears that Śruti states at some place that element of Vijñāna and that Manas, are dissolved in the same order as they are created because that

feature is observed. On this basis, we cannot argue that Vijñāna and Manas are exceptions to be general rule of reverse order of dissolution from that of creation. Because there is no convincing evidence to this effect.

**२३४. ।। ॐ चराचरव्यपाश्रयस्तु स्यात्तद्व्यपदेशो भाक्तस्तद्भावभावित्वात् ॐ।।१७।।**

चराचरव्यपाश्रयः चराचरशब्दितेन्द्रियतद्वृत्तिज्ञानविषयसाधारणः तद्व्यपदेशस्तु मनसश्च विज्ञनमिति श्रौतव्यवहारस्तु। भाक्तः एकदेशः मनोविज्ञानशब्दार्थैकदेशाभूतेन्द्रियवृत्तिज्ञानविषयक एव न तत्त्वविषयकः। कस्मान्निमित्तात् तद्भावभावित्त्वात्। तस्याऽवृत्तिः तस्मिन् चराचरशब्दित-चेतनाचेतनविषये तद्भावेन मनोभावेन आलोचनेन भावित्त्वात् उत्पद्यमानत्वात्। अतो नोक्तलिङ्गदर्शनं बाधकमित्यर्थः।। २३४।।

234. *Manas* as a sense organ is fickle (Chara), so also the Vijñāna existing in it. However, Manastattwa and Vijñānatattwa are not fickle (Achara). The words Vijñāna and Manas, appearing in the relevant statements in the Śruti, could have the common meaning of sense organs and the elements of tattwas pertaining to them. However, in the particular context, they refer to the sense-organs and not to the tattwas because knowledge (Vijñāna) is generated through the process of thinking performed by the Mind as a sense-organ. Hence the process of dissolution for the Vijñāna-tattwa and Manastattwa follows the same principle as all other tattwas.

**।। आत्माधिकरणम् ।। १० ।।**

**२३५. ।। ॐ नात्माऽश्रुतेर्नित्यत्वाच्च ताभ्यः ॐ।।१७।।**

आत्मा परमात्मा न विलीयते। कुतः? अश्रुतेः तल्लयस्य क्वाप्यश्रवणात् किं च ताभ्यः स नित्यो निर्गुण इत्यादिश्रुतिभ्यः नित्यत्वात्

विष्णोर्नित्यत्वावगमाच्च न तस्य नाश इत्यर्थः।।२३७।।

235. The apparent contradiction of the statements indicating dissolution or the absence of the same is refuted here. Brahma does not have dissolution, because there is no such clear statement in the Śruti. Any statement remotely indicating dissolution should be interpreted to mean disapearance because there are explicit evidences to the effects that dissolution in the case of Brahma should mean disppearance from sight and that Brahma is eternal.

।। ज्ञाधिकरणम् ।। ११ ।।

२३६. ।। ॐ ज्ञोऽत एव ॐ।।१८।।

जानातीति ज्ञः जीवोऽपि। अतः विष्णोः उत्पद्यत एव। कुतः अत एवाविनष्टा एवोत्पद्यन्त इति श्रुतेरेवेत्यर्थः।।२३६।।

236. The apprent contradiction seeming to be present in the Śrutis on Jīva is refuted here. In some places it is stated that Jīva has no birth and at other places, it is stated that he has birth. The Siddhānta is that Jīva has his creation from Vishnu himself because there is a clear Vedic statement to that effect. The other statement that Jīva is Nitya, should be interpreted to mean that Jīva's true original form is eternal.

२३७. ।। ॐ युक्तेश्च ॐ।।१९।।

अनादिनित्यस्यापि जीवस्येशाधीनत्वदेहवत्त्वरूपोत्पत्तेः युक्तत्वाच्च जीव उत्पत्तिमानेवेत्यर्थः।। २३७।।

237. We cannot argue that Jīvas can not have birth on the ground that he is known to be eternal and without any beginning. Even for such an entity birth defined as acquisition of a special body subservi-

ent to Vishnu is justifiable.

।। उत्क्रान्त्यधिकरणम् ।। १२ ।।

२३८. ।। ॐ उत्क्रान्तिगत्यागतीनाम् ॐ।।२०।।

सोऽस्मादित्यादिवाक्योक्तदेहोत्क्रमणं लोकान्तरगमनैतल्लोकागमनरूपहेतूनां सकाशात् अणुरेव जीवः न विभुरित्यर्थः।। २३८।।

238. Are Jīvas all pervasive or are they entities with limited dimension? Jīva is basically a minute element - aṇu - because it is stated in the Śrutis that Jīva exits from one body, reaches a particular different world and from there comes back to this world and such a movement would not be possible if Jīva were to be all-pervasive.

२३९. ।। ॐ स्वात्मना चोत्तरयोः ॐ।।२१।।

चशब्द एवार्थः। जीवः स्वात्मना स्वतन्त्रपरमात्मनैव तत्प्रेरणयैवोत्क्रान्त्यादिमान् न स्वतः। कुतः? उत्तरयोः सकाशात् स एतेनैव स्वात्मना एष ह्येनं जीवमिति उत्तरवाक्यद्वयबलादित्यर्थः।। २३९।।

239. Jīva has all the movements only as per the regulation of the omnipotent Vishnu. This is indicated by the two statements in the Śruti that appear later in the same Prakaraṇa which narrates about the exit from body and other movement of Jīva.

२४०. ।। ॐ नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात् ॐ।।२२।।

ननु न जीवोऽणुः। कुतः? अतच्छ्रुतेः व्याप्ता ह्यात्मान इत्यणुत्वविरुद्धव्याप्तत्वश्रुतेः श्रवणादिति चेन्न। कुतः? इतराधिकारात् परमात्मप्रकरणात्। तथा च व्याप्तत्वश्रुतेः परमात्मविषयत्वात् नाणुत्वबाधकत्वमित्यर्थः।। २४०।।

240. We cannot argue that Śruti clearly states that Ātma is all- pervasive and hence that Jīva is not an atomic entity. Because, the statement of all-pervasiveness applies to Vishnu and not to Jīva since that

Prakaraṇa is pertaining to Paramātman.

२४१. ।। ॐ स्वशब्दोन्मानाभ्याञ्च ॐ।।२३।।

चः समुच्चये। न केवलं प्रकरणबलाद्व्याप्तत्वश्रुतिर्विष्णुपरा। किं तर्हि एषो ह्यात्माऽध्युद्गतो मानशक्तेरिति वाक्यस्थस्वशब्दगृहीत-ब्रह्मवाचकात्मशब्दादुन्मानशब्दितापरिमितत्वलिङ्गाच्च व्याप्तत्वश्रुति-र्विष्णुपरैव न जीवपरेत्यर्थः।। २४१।।

241. It is not only because of the Prakaraṇa of Paramātma but also because of the use of the word *Sva* and the reasoning of unboundedness that are presented in the Śruti, that we infer that the attribute of all-pervasiveness applies to Vishnu.

२४२. ।। ॐ अविरोधश्चन्दनवत् ॐ।।२४।।

चन्दनवत् चन्दनरस इव। यथा चन्दनबिन्दोरेकदेशपतितत्वेऽपि स्वांशैः शरीरव्याप्तिः। तथाऽविरोधः जीवस्याणुत्वेऽपि स्वांशैर्देहव्याप्तौ न विरोध इत्यर्थः।। २४२।।

242. There is no contradiction between Jīvas being an atomic entity and his pervading the entire body because it is observed that a drop of sandal fallen only on one part pervades through its particles and entire body.

२४३. ।। ॐ अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धृदि हि ॐ।।२५।।

ननु युक्तं चन्दनबिन्दोः शरीरे व्याप्तत्वम्। कुतः? अवस्थितिवैशेष्यात् देहे क्वचित्प्रदेशे सम्यगवस्थानसत्त्वात् न तथा जीवस्य तदभावादिति चेन्न। कुतः? यतः हृदि हि ह्येष इति श्रुतिः जीवस्यापि हृदि सम्यग-वस्थानमवयवान्तरे त्वसम्यगवस्थानाङ्गीकारादित्यर्थः।। २४३।।

243. We cannot argue that the drop of sandal has the special property of being thickly spread at some place and thinly spread at the others, while Jīva perhaps does not have this capability. We should

recognise that it has been accepted that Jīva also has this property since it is stated that in the space of heart, Jīva is present in greater intensity than at other places.

२४४. ।। ॐ गुणाद्वाऽऽलोकवत् ॐ।।२६।।

वाशब्दः प्रकारान्तरे। आलोकवत् प्रदीपस्येव। यथा दीपस्य प्रभया व्याप्तिः। तद्वदणोरपि जीवस्य। गुणात् प्रकाशगुणात् व्यप्तिर्युज्यत इत्यर्थः। अविरोध इति सूत्रोक्तांशतो व्याप्तिः देवानां गुणाद्वेति सूत्रोक्तप्रकाशतो व्याप्तिस्तु मनुष्याणामिति विवेको द्रष्टव्यः।। २४४।।

244. Jīva, though being an atomic entity and, residing intensely in the heart, has the capacity to pervade everywhere through his lustre or attributes just in the same way as a lamp placed at one place spreads out everywhere through its light's rays.

।। व्यतिरेकाधिकरणम् ।। १३ ।।

२४५. ।। ॐ व्यतिरेको गन्धवत्तथा च दर्शयति ॐ।।२७।।

चशब्दो अचिन्त्ययेति स्मृतिसमुच्चायकः। गन्धवत् गन्धस्येव। यथा पुष्पगन्धस्य स्वांशैर्व्यतिरेको विभागस्तथा अणोरपि जीवस्य स्वांशैः ईशशक्त्या व्यतिरेको युज्यते। कुतः? एतत् प्रतिपादयति यतो अथेति श्रुतिः तथा दर्शयति अत एवेत्यर्थः।। २४५।।

245. At some places in Śruti, Jīva is described to be one complete whole and at others as one having several components or parts. These two statements are not contradictory because the attribute of splitting into differentiated parts is justified in the same manner as the fragrance of the flowers. Even though Jīva, by nature does not have differentiated parts, he assumes such parts only with the special benevolence of Vishnu.

## ।। पृथगधिकरणम् ।। १४ ।।

२४६. ।। ॐ पृथगुपदेशात् ॐ।।२८।।

जीवः परमात्मना पृथक् भिन्नः। कुतः? उपदेशात् भिन्नोऽचिन्त्य इति श्रुतेरित्यर्थः।। २४६॥

246. Jīva is quite different from Paramātman or Brahma, and not identical with him because this distinction between Jīva and Brahma has been clearly preached in the Śrutis. In view of the clear distinction between the attributes of Brahma and those of Jīva, the statements in the Śrutis that have the apparent meaning of Monoism, should be interpreted to mean Dualism.

२४७. ।। ॐ तद्गुणसारत्वात्तु यद्व्यपदेशः प्राज्ञवत् ॐ।।२९।।

प्राज्ञवत्। ब्रह्मणीव। यथा प्राज्ञे ब्रह्मणि सर्वं खल्विदं ब्रह्मेति जगदभेदोक्तिः। तथा जीवे तद्व्यपदेशः तत्त्वमसीति ब्रह्मैक्योक्तिर्युज्यते। कुतः? तद्गुणसारत्वात् जीवस्य ब्रह्मगुणसदृशचिदानन्दादिगुणस्वरूपत्वान्निमित्तादित्यर्थः।। २४७।।

247. The statements which have the apparent meaning that Jīvas and Paramātma are one, have the real meaning that Jīva possesses some attributes which are only similar in nature, such as Bliss, knowledge etc. to those of Paramātma. This interpretation of similarity in attributes is analogous to the one made for the statement that `all this Earth is Brahma' which really means that the attribute of being a Resort (Āśraya) to everything, an attribute that is found in Brahma and is similar to that found in the mother earth. Thus Earth and Brahma have similarity in respect of this attribute though being dissimilar in many other respects, and therefore the statment of identity is meant only to emphasise the similarity.

### ।। यावदधिकरणम् ।। १५ ।।

**२४८. ।। ॐ यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॐ।।३०।।**

यावदात्मभावित्वाच्च जीवस्य यावत्परमात्मसत्त्वात्। नित्यत्वादिति यावत्। न दोषः सोऽनादिनेति पुण्यपापसम्बन्धबोधकश्रुत्यप्रामाण्यदोषो नास्ति। कुत? एतत् तद्दर्शनात् तस्य नित्यत्वस्य नित्यो जीव इति श्रुतावुक्तत्वात् च आत्मा नित्यः जीव इति स्मृतिद्वयाच्चेत्यर्थः।। २४८।।

248. There seems to be an apparent contradiction between the statement that Jīva has no birth and that his Upādhi in the form of body has birth. This is not so because both the Upādhi and Jīva remain together only until Paramātma exists in the body. There are clear Śrutis to this effect.

### ।। पुंस्त्वाधिकरणम् ।। १६ ।।

**२४९. ।। ॐ पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॐ।।३१।।**

तुशब्द एवार्थे। पुंस्त्वादिवत् पुंस्त्वादेरिव पुरुषयोषिदादीनामपत्योत्पत्ति-शक्तिस्वरूपत्वेऽपि कालविशेषे तदभिव्यक्तिः। तथा सतः जीवस्वरूप-त्वेन मुक्तेः पूर्वमपि विद्यमानस्यैवास्य ज्ञानानन्दादेरभिव्यक्तियोगात् मुक्तावभिव्यक्त्या निमित्तभूतया योगात् आनन्दीभवतीति श्रुत्युपपत्तेः न जीवस्यानन्दादिरूपत्वे तच्छ्रुतिविरोध इति जीव आनन्दादिरूप एवेत्यर्थः।। २४९।।

249. Just as the procreation ability of man or woman gets manifestation only at the appropriate time, in the same way the status of *Bliss* and perfect knowledge that constitute the original form of Jīva, gets manifested only when salvation is realised. Obviously prior to salvation, Jīva is afflicted with misery and ignorance. Thus, the statements in the Śrutis, indicating in some places the status of Bliss and knowledge for Jīva and also at others a status

of misery and ignorance, are not mutually contradictory.

२५०. ।। ॐ नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ॐ।।३२।।

वाशब्दो व्यवस्थितविकल्पार्थः। उपलब्धिरनुभवः। अन्यथा जीवस्यानन्दादिरूपत्वमङ्गीकृत्य आवरणानङ्गीकारे नित्योपलब्ध्यनुपलब्धिप्रसङ्गः। यथायोग्यमन्वयः। मुक्तियोग्यानां नित्यमानन्दानुभवः स्यात्। तमोयोग्यानां न कदाप्यानन्दानुभवः स्यात्। किं तु स्वरूपदुःखानुभव एव स्यात्। एवं मध्यममनुष्याणामन्यतरनियमः अन्यतरयोः सुखदुःखानुभवयोः। नियमः साम्यमेव स्यात्। प्रतिबन्धकीभूतावरणगतादित्यर्थः। तस्माज्जीवस्यावरणमङ्गीकार्यमिति भावः।। २५०।।

250. There are three types of Jīvas : Those that are eligible for Moksha, those who deserve only eternal misery and those who have to experience partly bliss and partly misery. If, we do not accept the existence of a covering over Jīva, we should have observed eternal bliss, or eternal misery or eternal mixture of bliss and misery for the three types of Jīvas. Since we do not observe so, we should accept that Jīva is afflicted by a cover.

### ।। कर्तृत्वाधिकरणम् ।। १६ ।।

२५१. ।। ॐ कर्ता शास्त्रार्थवत्त्वात् ॐ।।३३।।

जीवोऽपि कर्ता। कुतः? तथा सत्येव शास्त्रार्थवत्त्वात् विधिनिषेधरूपशास्त्रस्य प्रयोजनवत्त्वात् अन्यथा वैयर्थ्यप्रसङ्गादित्यर्थः।। २५१।।

251. Is the Jīva doer of fuctions or non-doer of functions? Jīva is the doer because in the Śāstras, do's dont's are prescribed and if these were not meant for the Jīva then Śāstras would have to be regarded as purposeless. Śāstras are indeed relevant and

purposeful and hence Jīva has the status of a doer.

२५२. ।। ॐ विहारोपदेशात् ॐ।।३४।।

मुक्तावपि जक्षन् क्रीडन्निति विहारकर्तृत्वोक्तेः जीवः परमार्थत एव कर्ता। न काल्पनिककर्तेत्यर्थः।। २५२।।

252. Jīva is the real doer of the functions and not an imaginary doer because it is stated that in Mukti, he engages himself in entertaining activities.

२५३. ।। ॐ उपादानात् ॐ।।३५।।

जीवस्य मोक्षार्थे साधनाद्यनुष्ठानदर्शनात् ततः फलदर्शनाच्च न जीवः संसारेऽपि काल्पनिककर्तेत्यर्थः।। २५३।।

253. We cannot argue that Jīvas may be a real doer during the salvation status, but he is an imaginary doer while in this world. Because, even while in this world, he is known to engage himself in such activities which are means for salvation.

२५४. ।। ॐ व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॐ।।३६।।

क्रियायाम् आत्मानमेव लोकमुपासीतेत्युक्तोपासनक्रियायां व्यपदेशात् जीवस्य कर्तृत्वोक्तेश्च। जीवः कर्ता न चेत् कर्तृत्वं न चेत्। निर्देशविपर्ययः निर्देशस्य जीवस्य कर्तृत्वेनेश्वरस्य कर्मत्वेन वचनस्य विपर्ययः आत्मैवोपासीतेत्येवं रूपवैपरीत्यं स्यादित्यर्थः।। २५४।।

254. In the prescriptions of actions relating to religious meditation (Upāsana), it is stated that Jīva is a doer of actions. If Jīva were not the doer of actions, he would not have been mentioned in dominative declension (Kartā) and Paramātma would have been mentioned in the nominative declension instead of the accusative declension (Karma) as stated in the Śruti.

**२५५. ।। ॐ उपलब्धिवदनियमः ॐ।।३७।।**

उपलब्धिवत् उपलब्धाविव। यथा जीवस्योपलब्धौ ज्ञाने। अनियमः स्वेच्छानुसारेण ज्ञानालाभः। तथा क्रियायामपि अनियमो युक्त इत्यर्थः।। २५५।।

255. If Jīva is the real doer then how is it that at some places it is stated that Paramātma is the real doer? We should recognise that the status of doer for Jīva is indefinite in the sense that he may end up in not being able to do a thing even though he had desired to do it. This is similar to the situation that Jīva finds himself in, whenever he is not able to perceive, hear, or smell good things even though he sincerely anguishes to do so. Obviously all this implies that Jīva is under the regulation of Paramātma.

**२५६. ।। ॐ शक्तिविपर्ययात् ॐ।।३८।।**

ईशजीवयोः शक्तिविपर्ययात् पूर्णापूर्णरूपशक्तिभेदमपेक्ष्य कर्तृत्वमपि स्वतन्त्रपरतन्त्रभेदभिन्नमित्यर्थः। यद्वा ईश्वरवत् जीवे पूर्णशक्त्यभावान्न तस्य स्वतन्त्रकर्तृत्वमित्यर्थः।। २५६।।

256. Jīva is not self-willed because his prowess is highly limited compared to that of Paramātman.

**२५७. ।। ॐ समाध्यभावाच्च ॐ।।३९।।**

समाधिरलंबुद्धिस्तदभावात् न जीवस्य स्वतन्त्रकर्तृत्वं किं तु परतन्त्रकर्तृत्वमेवेत्यर्थः।। २५७।।

257. We can infer that Jīva is not self-controlled also from the fact that he is often in a situation of unsatiated wants.

**२५८. ।। ॐ यथा च तक्षोभयथा ॐ।।४०।।**

दार्ष्टान्तिकसमुच्चये चशब्दः। यथा तक्षा वर्धकिः। उभयथा प्रासादादिकारयितृप्रेरितत्वेन तत्कर्तृत्वेन च व्यपदिश्यते तथा

ईश्वरनियतोऽपि जीवः कर्तेति वक्तुं शक्यत इत्यर्थः।। २५८।।

258. Jīva's status of a doer (Kartā) is similar to that of a mason. In the world, we observe that a mason is both controlled by the master who orders some building activity and is also a doer in so far as he executes the orders of the master.

**२५९. ।। ॐ परात्तु तच्छ्रुतेः ॐ।।४१।।**

जीवस्य कर्तृत्वशक्तिः परात्तु परामात्मानमनुसृत्यैव तदधीनैवास्ति। कुतः? तच्छ्रुतेः। कर्तृत्वं कारणत्वं चेति जीवकर्तृत्वस्येशाधीनत्व-श्रवणादित्यर्थः।। २५९।।

259. Unlike in the case of mason, the ability of Jīva to function is derived from Paramātman because there is a clear statement in the Śruti to this effect.

**२६०. ।। ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ।।४२।।**

तुरवधारणे। यतः परमात्मा विहितप्रतिषेधावैयर्थ्यादिभ्यः। तादर्थ्ये चतुर्थी। विधिनिषेधशास्त्राऽवैयर्थ्याय स्वस्य वैषम्यनैर्घृण्यपरिहाराय च। कृतप्रयत्नापेक्षः जीवकर्मप्रयत्नयोग्यतामपेक्षमाण एव जीवं प्रेरयति न त्वनपेक्षः सन् अतो जीवशक्तेरीशाधीनत्वेऽपि तस्यापेक्षितकृतिमत्त्व-मस्त्येवेत्यर्थः।। २६०।।

260. Paramātma prompts Jīva into actions, only on the basis of the Jīva's Karmas which have beginningless continuity in the past, Jīva's efforts and Jīva's intrinsic worth (Anādi Karma, Prayatna and Yogyatā). This approach of Paramātmā provides justification and purposefulness to the prescriptions of the do's and don'ts in the Śāstras and also frees him from the charge of being partial and compassionless.

**।। अंशाधिकरणम् ।। १७ ।।**

**२६१. ।। ॐ अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्व-मधीयत एके ॐ।।४३।।**

जीवः परमात्मनोंऽश एव। पितापुत्रत्वादिसम्बन्धेन केवलं तदुपजीवक-स्वरूपांशत्वेन च न तु न कदाचित् ईश्वरवत् उपजीव्यः। कुतः? नानाव्यपदेशात्। मां रक्षत्वित्यादौ पितृत्वभ्रातृत्वादिनानाप्रकारेण जीवस्येशसंबन्धित्वोक्तेः। किं च यतः एके शाखिनः अन्यः परोऽन्यो जीव इत्यादिना एनं जीवं परात्। अन्यथा भिन्नत्वेनाधीयते पठन्ति। यतः अन्ये च शाखिनः ब्रह्म दाशाः इत्यादिना ब्रह्मणो दाशकितवादित्वं दाशकितवशब्दितजातिविशेषयुक्तजीवप्रभृतिभावम्। तदभेदमिति यावत्। दाशकितवादेव चाब्रह्मत्वमधीयते। अतोंऽशत्वरूपांशत्ववानित्यर्थः।। २६१।।

261. Jīva is a part of Paramātma since he resides in the latter's womb and has the relation with him in many forms such as father, son, brother, friend etc. At some places, Jīva is described to be unrelated to Paramātma, meaning thereby that Jīva is only under the obligation of Paramātma and not conversely. Some branch of Śruti clearly describes Brahma as an entity distinct from Jīva. Some other section describes that Jīva is non-distinct from Brahma meaning thereby that Jīva in his pure form has some attributes such as Bliss, Knowledge etc. very much similar to those of Brahma, though the quality and intensity of these attributes are very much inferior to those in Brahma. Dāśakitawa is one category of Jīvas with whom identity of Brahma is described in some Śrutis. Thus, Jīva while being inferior to Brahma, has some attributes similar (Sadṛśa) to those of Brahma but is distinct from him in the totality.

२६२. ।। ॐ मन्त्रवर्णात् ॐ।।४४।।

पादोऽस्येति श्रुतेश्च जीवः परमात्मांश इत्यर्थः।। २६२।।

262. In some Śrutis, it is clearly described that all the Universe, Jīvas etc. are one distinct small fraction of Paramātma.

२६३. ।। ॐ अपि स्मर्यते ॐ।।४५।।

जीवस्यांशत्वं कृष्णादिभिर्ममैवांशः इति स्मृत्या कथ्यते चेत्यर्थः।।२६३।।

263. In Śruti, Jīva is described as a distinct part of the Brahma. In the *Bhagavadgītā,* Krishna says to Arjuna "*Some distinct part of mine only assumes the form of Jīva in the body enshrining it*". The nature of distinction is analogous to the relation between the fire-fly and the Sun.

२६४. ।। ॐ प्रकाशादिवन्नैवं परः ॐ।।४६।।

जीवः प्रकाशादिवत् खद्योताद्यभिमानितेजोंऽशवत्। परमात्मनो भिन्नांशः। परः मत्स्यादिरूपी विष्णुस्तु। नैवं जीववद्भिन्नांशो न। किं तु प्रकाशा-दिवत्। कालाग्न्याद्यभिमानितेजोंऽशवत् ईशाभिन्नांश एवेत्यर्थः।। २६४।।

264. Jīva is a distinct part of Brahma in the same manner as the essence of the fire-fly and that of *kālāgni* the fire of deluge are distinct parts of a single source of fire of energy. The forms such as Matsya, Kūrma, of Paramātma are, however, non-distinct parts of Brahma in the same manner as the essence of the fire of deluge, or that of the five elements are non-distinct part of the original source of lustre.

२६५. ।। ॐ स्मरन्ति च ॐ।।४७।।

स्मर्तारः जीवेशयोः भिन्नांशत्वाभिन्नांशत्वे एते स्वांशकला इत्यादिस्मृत्या कथयन्ति चेत्यर्थः।। २६५।।

265. The Smṛtis also clearly state that Jīva is the distinct part of Brahma and the *Avatāras* such as Matsya, Kūrma are non-distinct parts of Brahma.

२६६. ।। ॐ अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् ॐ।।४८।।

यतो ज्योतिरादिवच्चक्षुर्गोलकादिस्थितापभ्रष्टदेवतादेस्तत्तद्देहसम्बन्धात् सूर्यवरुणाद्यनुज्ञया तत्प्रवृत्त्यादेरिव जीवस्यापि तत्तद्देहसम्बन्धाद्धेतोः। अनुज्ञापरिहारौ परमात्मानुज्ञाधीनप्रवृत्तिबन्धपरिहारौ न तथा मत्स्यादेः। किं तु ज्योतिरादिवत्सूर्यप्रभाद्यभिमानिनः यथा तदनधीनप्रवृत्त्यादिमत्त्वं तथेशाधीनप्रवृत्तिरेव अतोऽपि जीवः परमात्मनो भिन्नांशः, मत्स्यादिस्तु अभिन्नांश इति व्यवस्थासिद्धेत्यर्थः।। २६६।।

266. It is because Jīva has the contact with body, he acquired his existence, motivity and salvation from bondage etc. only under the permission of Paramātma. This is in the same manner as a corrupted deity who possesses the eye or for that matter that who possesses phlegm, in view of their contacts with the respective bodies, will have to function under the permission of Sun-God or Varuṇa-God who are the real possessing deities respectively of the eye or the phlegm.

२६७. ।। ॐ असन्ततेश्चाव्यतिकरः ॐ।।४९।।

असन्ततेर्जीवस्य सम्यक्शक्त्यभावात् मत्स्यादीनां तु तद्भावात्। अव्यतिकरः जीवेशयोर्भिन्नाभिन्नांशत्वमित्युक्तार्थस्य व्यत्यासाभाव इत्यर्थः।। २६७।।

267. Since Jīva does not have perfection in prowess while the forms of Paramātma such as Matsya have perfection, there is no conflict in the statements that one is distinct part whereas the other is a non-distinct part of Paramātma.

२६८. ।। ॐ आभास एव च ॐ।।५०।।

चः समुच्चये। यतो जीवः परस्याभास एव प्रतिबिम्ब एव। मत्स्यादिस्तु न तथा। अतोऽप्युक्तस्य न व्यत्यास इत्यर्थः।। २६८।।

268. Further, the two statements are not inconsistent also because Jīva is the mirror-image of Paramātma while the forms of Matsya etc. are the originals.

॥ अदृष्टाधिकरणम् ॥ १८ ॥

२६९. ।। ॐ अदृष्टानियमात् ॐ।।५१।।

अदृष्टपदोपलक्षितविद्याकर्मसंस्काराणामनियमात्। नियमो नामैकप्रकारता। अनियमोऽनेकप्रकारता। तथा च वैचित्र्यं प्रतिबिम्बभूतजीवानामपि देवदानवमानवादिवैचित्र्यं युज्यत इत्यर्थः।। २६९।।

269. Is Jīva the mirror-image of Paramātma or is he not so? Jīva, is indeed the mirror-image of Paramātma because different Jīvas have the mutually distinguishing peculiarities caused by the factors such as basic learning, deeeds (*karma*) and impressions (*Saṁskāra*), which may be called by one term as *Adṛṣṭa*.

२७०. ।। ॐ अभिसन्ध्यादिष्वपि चैवम् ॐ।।५२।।

यतोऽभिसन्ध्यादिषु कामक्रोधादिदोषेष्वपि एवमदृष्टादिवैचित्र्यादेव वैचित्र्यं वाच्यम्। अतः आवश्यकत्वाददृष्टवैचित्र्यमेव जीववैचित्र्य-कारणम्। न दोषादिवैचित्र्यमित्यर्थः।। २७०।।

270. Different Jīvas have also the diversities in regard to the blemishes such as desire, hatred, delusion of mind etc. These diversities are also caused by the peculiarities of Adṛṣṭa, and hence it is the latter which makes the Jīvas as distinct images of Paramātma.

**२७१. ॥ ॐ प्रदेशादिति चेन्नान्तर्भावात् ॐ॥५३॥**

ननु प्रदेशात्स्वर्गभूम्यादिस्थानवैचित्र्यादेव सुरनरादिजनवैचित्र्यमस्तु नादृष्टवैचित्र्यादिति चेन्न। कुतः? अन्तर्भावात् स्थानवैचित्र्ये किं कारणमिति कारणान्वेषणे तत्कारणस्यादृष्टवैचित्र्य एवान्तर्भावात्। तद्रूपत्वात् अतः आवश्यकत्वाददृष्टवैचित्र्यमेव सुरनरादिवैचित्र्य-नियामकमित्यर्थः॥ २७१॥

271. Can we explain the diversities of the Jīvas by the pecularities of the places such as earth, heaven which the Jīvas occupy? The answer is no. Even these diversities in the occupation of different venues in the result of the manifoldness of Adṛṣṭa attached to the Jīvas.

**इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु द्वितीयाध्यायस्य तृतीयः पादः॥**

## Pāda IV

In the fourth Pāda, the apparent contradictions caused by the Śrutis supported by deductive logic are refuted.

॥ प्राणोत्पत्त्यधिकरणम् ॥ १ ॥

२७२. ।। ॐ तथा प्राणाः ॐ।।१।।

यथाकाशादयः विष्णोरुत्पद्यन्ते। तथा प्राणाः इन्द्रियाण्यपि उत्पद्यन्त एव न त्वनुत्पत्तिमन्तीत्यर्थः।। २७२।।

272. Just as the elements such as Ākāśa are generated from Vishnu, in the same manner, all sense organs (*prāṇas*) are created by Vishnu himself. Thus, the conflict as to whether the sense organs are created or whether they have no beginning at all, is settled in favour of the thesis that they are created and that too by Vishnu himself.

२७३. ।। ॐ गौण्यसम्भवात् ॐ।।२।।

प्राणा एवानादय इत्यनादित्वश्रुतिर्गौणी अमुख्या सूक्ष्मरूपेणानुत्पत्तिविषया। कुतः? असम्भवात् इन्द्रियाणां मुख्यानादित्वायोगात्। एतस्मादिति श्रुत्ययोगाच्चेत्यर्थः।। २७३।।

273. The Śruti which gives the apparent meaning that the sense organs have no beginning, should be regarded as secondary and unessential in that meaning. It should be reinterpreted to refer to the subtle or the atomic aspects of the sense organs which, infact, have no beginning. This is so because it is incompatible to consider the normal visible gross (Sthūla) sense organs as the entities without any beginning.

२७४. ।। ॐ प्रतिज्ञानुपरोधाच्च ॐ।।३।।

स इदं सर्वमसृजतेति प्रतिज्ञानुपपरोधाच्च प्राणा उत्पद्यन्त इत्यङ्गीकार्य-मित्यर्थः।। २७४।।

274. There is a clear declaration in the Śrutis to the effect that Vishnu created all things. In order to be consistent with this, one has to accept that the sense organs have also beginning and creation.

॥ तत्प्रागधिकरणम् ॥ २ ॥

२७५. ।। ॐ तत्प्राक्श्रुतेश्च ॐ।।४।।

तदनुत्पत्तीति स्मृतिसमुच्चये चशब्दः। तस्य मनसः। तेभ्योऽन्येन्द्रियेभ्यः प्राक् पूर्वम् उत्पन्नत्वेन। श्रुतेः मनः सर्वेन्द्रियाणि चेति श्रवणात्। मन उत्पत्तिमदेव न त्वनुत्पत्तिमदित्यर्थः।। २७५।।

275. In some parts of Śrutis, the Mind is described to be an entity without any creation and in others as one with creation. This conflict should be settled in favour of the thesis that Mind as an organ has a beginning because there is a Śruti preaching the creation of Mind even prior to the one describing the creation of the sense organs. The statement of not having any beginning is referring to the subtle or the atomc aspects (Sūkṣma) of Mind which indeed has no beginning.

।। तत्पूर्वकत्वाधिकरणम् ।। ३ ।।

२७६. ।। ॐ तत्पूर्वकत्वाद्वाचः ॐ ।।५।।

वाचः वागिन्द्रियस्य तत्पूर्वकत्वात् "मन एव पूर्वरूपम्" (ऐ.आ. ३.१.१) मनःकारणकत्वश्रवणाद्वागिन्द्रियमुत्पत्तिमदेव न त्वनुत्पत्तिम-दित्यर्थः।। २७६।।

276. The sense organ of Speech has also a beginning because its creation has been clearly proclaimed

in the Śruti that Mind, as an organ is the cause for the creation of the speech as an organ.

॥ सप्तगत्यधिकरणम् ॥ ४ ॥

**२७७. ॥ ॐ सप्त गतेर्विशेषितत्वाच्च ॐ॥६॥**

चशब्दः सप्तप्राणास्त्ववगतेरिति प्रमाणसमुच्चये। गतेर्ज्ञानस्य। जनकानीन्द्रियाणि सप्त सप्तसङ्ख्याकानीति निर्णय एव। न त्वनिर्णयः। कुतः? विशेषितत्वात् सप्तप्राणा इति श्रुतौ गुहाशयां बुद्ध्यर्थं निहिताः विशेषणयुक्ततया निर्दिष्टत्वादित्यर्थः॥ २७७॥

277. Are the sense organs seven or twelve in number? There are statements in the Śruti apparently supporting both the propositions. This apparent conflict is settled as follows. There are in fact twelve sense organs in general. However, when it comes to be counting of the organs which are instruments for learning or knowledge, they are only seven viz. ears, eyes, touch, tongue, nose, mind and intellect. This inference is drawn from the special adjective given in the Śruti that these knowledge organs are existing in the space of the heart. There is also a clear supporting evidence from the Śrutis to the effect that such knowledge-organs are indeed seven in number.

**२७८. ॥ ॐ हस्तादयस्तु स्थितेऽतो नैवम् ॐ॥७॥**

तुशब्दो वैलक्षण्यद्योतकः। यतो हस्तादयस्तु हस्तादीन्द्रियाणि तु। स्थिते स्थितं कर्म। तादर्थ्ये सप्तमी। कर्मार्थानि। अतोऽस्मा-द्वैलक्षण्यात्तानि। एवं ज्ञानेन्द्रियसहभावेन न पठितानि। अतस्तेषां सप्तता सिद्धैवेत्यर्थः॥ २७८॥

278. The organs like hands, legs, onus, penis and speech are the five organs meant as instruments of action. The word *sthita*-means Karma. In view of this distinction, these five sense organs are not included

in the same context as the other seven organs of knowledge.

॥ अण्वधिकरणम् ॥ ५ ॥

२७९. ॥ ॐ अणवश्च ॐ॥८॥

**प्राणाः इन्द्रियाणि अणवः स्वतोऽणूनीत्यर्थः। न केवलमणूनि किं तु तेजसा व्याप्तानि चेति चशब्दार्थः॥ २७९॥**

279. Are the organs subtle and atomic (Aṇu) or are they gross (*Anaṇu*) and massive? The apparent conflict in the statements of the Śrutis is settled in favour of the thesis that they are, in their original form, subtle and atomic. They are also pervaded by a special lustre. They are however, gross(*Sthūla*) in their external manifestation.

**॥ श्रेष्ठाधिकरणम् ॥ ६ ॥**

**२८०. ॥ ॐ श्रेष्ठश्च ॐ॥९॥**

**यथेतरे प्राणा उत्पद्यन्ते एवं श्रेष्ठः मुख्यप्राणोऽपि विष्णोरुत्पद्यत एव। न त्वनुत्पत्तिमानित्यर्थः॥ २८०॥**

280. Just as all other organs are created by Vishnu, in the same way, *Mukhya Prāṇa*- the chief of all organs- is also created by Vishnu. It is only in the atomic or subtle form that he has no creation but in his gross form, he has the birth and owes it to Vishnu.

**२८१. ॥ ॐ न वायुक्रिये पृथगुपदेशात् ॐ॥१०॥**

वायुक्रिये बाह्यवायुचेष्टाख्यकर्मणी न। एतस्मादिति प्राणोत्पत्ति-श्रुतिप्रतिपाद्ये न भवतः। किन्तु मुख्यवायुरेव तत्प्रतिपाद्यः। कुतः? पृथगुपदेशात् स प्राणमसृजतेत्यादौ मुख्यवायूत्पत्तेः वायुक्रियोत्पत्तिभ्यां सकाशात् पृथक्श्रवणादित्यर्थः॥ २८१॥

281. In the Śruti pertaining to the creation of Prāṇa,

the word Prāṇa should not be interpreted to mean the external wind or movement and action in general, because the creation of the external wind and that of actions has been proclaimed in a separate statement in the Śrutis.

**॥ चक्षुराद्यधिकरणम् ॥ ७ ॥**

**२८२. ॥ ॐ चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः ॐ॥११॥**

तुशब्द एवार्थे। मुख्यप्राणोऽपि चक्षुरादिवत्परमात्माधीन एव न तु स्वतन्त्रः। कुतः? तत्सहशिष्ट्यादिभ्यः तैश्चक्षुरादिभिः सह मुख्यवायोरपि सर्वं ह्येवैतदिति श्रुतौ पराधीनत्वोक्तेः सर्वकर्तेत्यादिवचनोक्तयुक्तिभ्यश्चेत्यर्थः॥ २८२॥

282. Is Mukhya Prāṇa totally independent or is he subservient to Vishnu? This conflict is settled in favour of the thesis that Mukhya Prāṇa is indeed subservient to Vishnu in the same manner as the organs like eyes etc. are. This is so because in the *Śrutis* it has been clearly proclaimed that Mukhya Prāṇa, along with the other organs, is essentially regulated by Vishnu. Further there is the deductive logic that Mukhya Prāṇa has to be subservient because he is known to have his birth caused by Vishnu.

**२८३. ॥ ॐ अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॐ॥१२॥**

मुख्यप्राणस्य करणत्वात्। कर्तृप्रयोज्यत्वरूपकरणाभिन्नत्वात् चक्षुरादीनां तद्रूपत्वाच्च अस्मादेव वैलक्षण्यान्मुख्यस्येतरेभ्य उत्तमत्वसिद्धेः न दोषः मुख्यप्राणस्वातन्त्र्यवाचिश्रुतेरवान्तरेश्वरपरत्वाभावदोषो नास्ति। कस्मादेवं कल्प्यत इति चेत्। हि यस्मात् तानि ह वा इति श्रुतिस्तथोक्तप्रकारेण दर्शयति ज्ञापयति। तस्मादित्यर्थः॥ २८३॥

283. Mukhya Prāṇa is not regarded as an instrument or a means of action while the sense organs like eyes. etc., are regarded as the means for a purpose

and they are used as instrument by Jīva. Hence Mukhya Prāṇa is regarded as the chieftain of all organs. There is clear evidence in the Śrutis in this regard.

**॥ पञ्चवृत्त्यधिकरणम् ॥ ८ ॥**

**२८४. ॥ ॐ पञ्चवृत्तिर्मनोवद्व्यपदिश्यते ॐ॥१३॥**

मनोवत् मनस इव। यथा मनसः मनोबुद्ध्यहङ्कारचित्तचेतनाख्यपञ्च-प्रकारोपेतत्वं तथा मुख्यप्राणोऽपि पञ्चवृत्तिः प्राणापानादिपञ्चरूपवान्। कुतः? यस्मात् अथ पञ्चवृत्त्येति श्रुतौ तथा व्यपदिश्यते प्रतिपाद्यते। तस्मादित्यर्थः॥ २८४॥

284. Are the five entities viz. Prāṇa, Apāna, Vyāna, Udāna and Samāna, the servants of Mukhya Prāṇa or are they his special forms? The answer is that these are essentially the five forms of Mukhya Prāṇa. However, since they function under the command of Mukhya Prāṇa, they are also his servants. This is how they are described in the Śrutis and these two statuses are not mutually contradictory. The analogy here is that of Element (Bhūta) of Manas which has the different forms such as mind, intellect, attention, perception etc.

**॥ अण्वधिकरणम् ॥ ९ ॥**

**२८५. ॥ ॐ अणुश्च ॐ॥१४॥**

मुख्यप्राणः प्राणरूपेणाणुः वायुरूपेण व्याप्तश्चेत्यर्थः॥ २८५॥

285. Is Mukhya Prāṇa subtle and atomic or gross and pervasive? Mukhya Prāṇa is subtle and atomic in his form as Prāṇa and gross and pervasive in his external forms as Wind.

### ॥ ज्योतिराद्यधिकरणम् ॥ १० ॥

**२८६. ॥ ॐ ज्योतिराद्यधिष्ठानं तु तदामननात् ॐ॥१५॥**

ज्योतिराद्यधिष्ठानमित्यावर्तते। तत्त्वित्यन्वयः। तथा च ज्योतिराद्यधिष्ठान-मग्न्यादिभूतप्रेरकं तद्ब्रह्मैव। ज्योतिराद्यधिष्ठानं च चक्षुरादिप्रेरकं न जीवः। कुतः? तदामननात् यश्चक्षुषि तिष्ठन्नित्यादिना तथा प्रतिपादनादित्यर्थः॥ २८६॥

286. The entity that controls and regulates the lustre in the form of eyes, fire etc is Brahma himself and not Jīva because this is how it is explained in the Śrutis.

**२८७. ॥ ॐ प्राणवता शब्दात् ॐ॥१६॥**

परमात्मा स्वप्रयोज्यैरेव चक्षुरादिभिः करणैः प्राणवता जीवेन कर्त्रा दर्शनादि कारयति न जीवप्रयोज्यैः। कुतः? शब्दात् एष ह्येनेनेति श्रुतेरित्यर्थः॥ २८७॥

287. Jīva who possesses all these organs (Prāṇas) is prompted by Brahma to perform the actions like seeing hearing etc. by using the sense organs as the instruments for actions. This is what is inferred from the Śrutis.

**२८८. ॥ ॐ तस्य च नित्यत्वात् ॐ॥१७॥**

चक्षुरादीनां ब्रह्मकरणत्वेऽपि तस्य जीवस्य करणस्य च तयोः सम्बन्धस्य च नित्यत्वात्। तद्विवक्षया जीवकरणत्वश्रुतिरप्युपपद्यत इत्यर्थः॥ २८८॥

288. Jīva and the relation between Jīva and his sense organs are eternal. Even though the organs function essentially as the instruments of Brahma, in view of the eternality of the relation between the Jīva and the organs describing the organs as the instruments of Jīva stands justified.

॥ त इन्द्रियाधिकरणम् ॥ ११ ॥

२८९. ॥ ॐ त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् ॐ॥१८॥

श्रेष्ठान्मुख्यप्राणात् अन्यत्र ये प्राणास्त एवेन्द्रियाणि न तु मुख्यप्राणोऽपि। कुतः? तद्व्यपदेशात् द्वादशैवेन्द्रियाणीतिश्रुतौ तथोक्तत्वादित्यर्थः॥ २८९॥

289. All the entities-other than the Mukhya Prāṇa the chieftain of all of them, should be regarded as the sense organs. This is how it is stated in the Śrutis.

२९०. ॥ ॐ भेदश्रुतेः ॐ॥१९॥

मुख्यप्राणस्य सर्वकर्तृत्वकारयितृत्वरूपभेदकधर्मस्यान्येषां तदभावस्य स्थित एव हीति श्रुतौ श्रुतत्वान्न तस्य चक्षुराद्यविशेष इत्यर्थः॥ २९०॥

290. We cannot argue that if Mukhya Prāṇa is not regarded as a sense organ then all other entities like Prāṇa, etc also should not be regarded as sense organs. Because, the twelve forms of organs are described to have attributes different from those of Mukhya Prāṇa. It is pronounced that Mukhya Prāṇa, has the capability in a manner somewhat similar to that of Vishnu of doing everything and causing everybody to do things. Such a capability is not found in the twelve organs.

२९१. ॥ ॐ वैलक्षण्याच्च ॐ॥२०॥

मुख्यप्राणस्य तदितरप्राणानां च केवलेश्वराधीनत्वेश्वरजीवोभयाधीनत्वरूपवैलाण्यसत्त्वाच्च न तस्येन्द्रियत्वं किं तु चक्षुरादीनामेवेत्यर्थः॥ २९१॥

291. Further, the twelve forms such as Prāṇa etc are known to be subservient to the efforts of Jīva whereas Mukhya Prāṇa is not subservient like that. Even during sleep, when Jīva does not make

any conscious efforts, Mukhya Prāṇa is awake and he performs his functions without depending upon the efforts of Jīva. In view of this distinguishing feature, Mukhya Prāṇa is not the sense organ, whereas others are.

॥ संज्ञाधिकरणम् ॥ १२ ॥

२९२. ॥ ॐ संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ॐ॥२१॥

तु शब्दोऽवधारणे। संज्ञामूर्तिक्लृप्तिर्नामरूपात्मकदेहेन्द्रियप्रपञ्चोत्पत्तिः। त्रिवृत्कुर्वतः पृथिव्यप्तेजसां मिश्रीभावं कुर्वतः परमात्मनः सकाशादेव भवति। न विरिञ्चात्। कुतः? उपदेशात् सर्वाणि रूपाणि विचिन्त्य धीर इति श्रुतेरित्यर्थः॥ २९२.॥

292. Is the creation of the forms, nerves, body, shape etc. due to Chaturmukha Brahma or Vishnu? The answer is that essentially this creation is effected by Vishnu himself through the mixture of Pṛthvī, Ap and Tejas. This is how it is preached in the Śrutis. The function of creation performed by Chaturmukha Brahma is only secondary and is carried out under the control of Vishnu himself.

॥ मांसाधिरणम् ॥ १३ ॥

२९३. ॥ ॐ मांसादिभौमं यथाशब्दमितरयोश्च ॐ॥२२॥

भौममित्युपलक्षणम्। यच्छरीरे कठिनं मांसादि तदेव भौमं पार्थिवं न सर्वशरीरम्। किं तर्हि यथाशब्दं यत्कठिनं सा पृथिवीति श्रुतिमनुसृत्य। शरीरे इतरयोः अप्तेजसोश्च कार्यं शोणितमज्जादिरूपमङ्गीकार्यम्। यथा मांसादिकं भौमं पृथिवीकार्यम्। न केवलं पृथिवीकार्यं किं नामेतरयोरप्तेजसोश्च कार्यं यथाश्रुत्यङ्गीकार्यमित्यर्थः॥ २९३॥

293. Hard and gloss parts of the body such as flesh are essentially results of the element of Pṛthvī. However, these also incorporate the effects of the other two elements viz Ap and Tejas. The veins and the

blood are essentially the effects of the elements of Ap and Tejas.

२९४. ।। ॐ वैशेष्यात्तु तद्वादस्तद्वादः ॐ।।२३।।

पार्थिवमाप्यं तैजसमिति विशेषोक्तिस्तु वैशेष्यात् पृथिव्यादिभूतानां तत्तच्छरीरविशेषसंयोगमपेक्ष्य युज्यते। अतः न तद्विरोध इत्यर्थः। एतदध्यायोक्तसर्वस्यार्थस्यावधारणार्थमध्यायान्ते द्विरुक्तिः।। २९४।।

294. The categorisation of the bodies as effects of Pṛthvī, Ap or Tejas is meant only to recognise the relatively greater importance of one as against the other in the respective bodies.

This is how it is proclaimed in the Śrutis. The repetition of this phrase is only meant to strike and emphasis on whatever is proclaimed in this entire second Adhyāya.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु द्वितीयाध्यायस्य चतुर्थः पादः।।

Second Adhyāya Ends

# ADHYĀYA -III

## SĀDHANĀDHYĀYA

### Pāda I

Having deliberated on the meaning of Brahma in the first two Adhyāyas, in the third Adhyāya the instruments of Vairāgya, Bhakṭi, Upāsanā and Jñāna would be considered and explained. In this first Pāda, the statuses of exit and return, haven, hell and stay inside the womb would be described with a view to inducing the attitude of renunciation that facilitates the strengthening of devotion as a means for achieving further knowlege.

**॥ तदन्तराधिकरणम् ॥ १ ॥**

**२९५. ॥ ॐ तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ॐ॥१॥**

तदन्तरप्रतिपत्तौ शरीरान्तरप्राप्त्यर्थम्। जीवः सम्परिष्वक्तः पृथिव्यादि-भू तसंयुक्त एव। रंहति इमं देहं परित्यज्य लोकान्तरं गच्छतीति ज्ञायते। कुतः? प्रश्ननिरूपणाभ्यां वेत्थ यथेति श्वेतकेतुमृषिं प्रति प्रवाहणस्य राज्ञः प्रश्नात्। तथा इति त्विति प्रवाहणोक्तपरिहाराच्चेत्यर्थः॥ २९५॥

295. When Jīva leaves one body and proceeds to enter the other, he moves jointly with all the elements viz Pṛthvī, Ap,Tejas, Vāyu and Ākāsha. This fact is revealed from the questions posed by the king Pravāhaṇa to Śwetaketu, son of the sage Āruṇi and the answers given by the king Pravāhaṇa him-

self as narrated in the fifth canto of Chāndogya Upanishad.

॥ त्र्यात्मकत्वाधिकरणम् ॥ २ ॥

२९६. ॥ ॐ त्र्यात्मकत्वात्तु भूयस्त्वात् ॐ॥२॥

जीवः सर्वभूतपरिष्वक्त एव गच्छति। नाद्भिरेव। आप इति विशेषोक्तिस्तु त्र्यात्मकत्वात् अपां क्षितिसलिलानलात्मकत्वात्। तेष्वप्यपां भूयस्त्वात्। बाहुल्यात्। युज्यते। अतो न तद्विरोध इत्यर्थः॥ २९६॥

296. In the Śruti it is stated that when Gods offer Ap as oblation in the five types of Agni residing in sky, man and woman, then Jīva acquires this physical body and becomes born. The word Ap is used in this Śruti to refer to Jīva, for two reasons. Firstly, Ap has in it the pervasion of the other two elements viz Pṛthvī and Ākāśa. Thus the word Ap, secondly, if we collate the elements of Pṛthvī, Ap and Ākāśa from all the bodies in the Universe, then the content of water (Ap) would be predominent. Hence the use of the word Ap. Further, this word Ap by implication (Upalakṣaṇa) refers to the Jīva who resides in the body.

॥ प्राणगत्यधिकरणम् ॥ ३ ॥

२९७. ॥ ॐ प्राणगतेश्च ॐ॥३॥

भूतव्याप्तप्राणशब्दितेन्द्रियाणां जीवेन सह गमनश्रवणाच्च जीवो भूतसम्परिष्वक्त एव गच्छतीत्यर्थः॥ २९७॥

297. The five basic elements viz Pṛthvī, Ap, Tejas, Vāyu and Ākāśa on the one hand and all the sense organs on the other are closely bound together. Whereever the elements exist, there exist also the sense organs and vice-versa. It is clearly stated in

the Śrutis that when Jīva exits from the body, the sense organs also move inseparably with him. Thus, the basic elements which are inseparable from the sense organs, also move with Jīva.

**॥ अग्न्याद्यधिकरणम् ॥ ४ ॥**

**२९८. ।। ॐ अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॐ।।४।।**

अग्न्यादिगतिश्रुतेः प्राणानां यत्रेति अग्न्यादीन्प्रति गमनस्योक्तेर्न जीवे न सह गमनमिति चेन्न। कुतः? भाक्तत्वात् यत्रेति श्रुतेः प्राणभागविषयत्वादित्यर्थः।। २९८।।

298. In some parts of Śruti, it is proclaimed that with Jīva's exit from the body, speech dessolved with Agni, Prāṇa gets absorbed in Wind, Eyes unite with Sun, Mind with Moon and Ears with space. However, still we cannot argue that the sense organs do not move with the Jīva, because the above stated dissolution in Fire, Wind etc is only partial. The sense organs get dissolved partially in Agni, Wind etc. but by some parts do follow the Jīva . This is how it is clearly stated in some Purāṇas.

**।। प्रथमाधिकरणम् ।। ५ ।।**

**२९९. ।। ॐ प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॐ।।**

प्रथमे तस्मिन्नित्युपक्रमे। प्रथमे द्युनामके। प्रथमाग्नौ होमश्रवणात् भूतानां जीवसाहित्यश्रवणाभावाच्च। न जीवो भूतसहितो गच्छतीति चेन्न। कुतः? हि यतः। ता एव प्रस्तुता आप एवोपक्रमगतश्रद्धाशब्देनोच्यन्ते। अतः तत्कुतः उपपत्तेः आपः पुरुषवचसो भवन्तीत्युपसंहारोपपत्तेरित्यर्थः।। २९९।।

299. While describing the process of return of Jīva to this world for acquiring the gross (Sthūlaśarīra) , body it is stated in the first part of the Ṛks that

Gods offer "Śraddhā" as oblation in the first fire viz. sky. In this first part, there is no explicit mention of the basic elements accompanying Jīva. We can not argue on this count that the basic elements are not accompanying Jīva. Because in the last portion of the same Śruti-Upasaṁhāra Vākya- the word Apaḥ is used and this refers to the elements of water by implication other elements and by inference Jīva accompanied by them. The meaning of Upakrama (beginning) sentences should be made consistent with that of the Upasaṁhāra (end) sentences since the latter are in meaning more powerful than the former. The word Śraddhā should, therfore, be interpreted to mean the Ap and all other elements.

॥ अश्रुतत्वाधिकरणम् ॥ ६ ॥

३००. ॥ ॐ अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः ॐ॥६॥

अश्रुतत्वाद्भूतानां जीवेन सह गमनस्याग्निं वागप्येतीतिवत्प्रत्यक्षश्रवणाभावान्न तेषां सह गमनमिति चेन्न। कुतः? अथैनमिति श्रुत्या इष्टादिकारिणां यागहोमकृताम्। प्रतीतेः प्रत्यक्षत एव भूतवियोगसहयोगयोरवगमादित्यर्थः॥ ३००॥

300. One may argue that the basic elements do not accompany Jīva when the latter exits from the body, because there is nowhere any explicit mention of this, in the śrutis. On the contrary there are explicit statements that Speech embrace Agni, Prāṇa dissolves into Wind etc. However, this is not true because there is an explicit statement supporting the thesis of co-movement of the Elements and Jīva, in the context of the Śruti describing the results of the special Yāga such as Iṣṭāpūrta. It is

stated there that those who perform these Yāgas, perceive in *pratyakṣa* the co-movement of the Jīva and the elements.

**।। भाक्ताधिकरणम् ।। ७ ।।**

**३०१. ।। ॐ भाक्तं वाऽनात्मवित्त्वात्तथा हि दर्शयति ॐ।।७।।**

काम्यकर्मिणाम् उक्तममृत्वं भाक्तममुख्यम्। कुतः? अनात्मवित्त्वात् तेषामब्रह्मज्ञानित्वात्। वाशब्देन जिज्ञासुज्ञानिकृताकाम्यकर्मजन्यामृतत्वमपि न संसारनिवृत्तिरूपमुख्यामृतत्त्वरूपम्। किन्तु अन्तःकरणशुध्द्यानन्दातिशयरूपनिरतिशयपरममुख्यमिति पक्षद्वयं सूचयति। कुत एतत् हि यस्मादमृतो वेति स एनमिति कर्मणा इति आत्मानमिति च श्रुतिः तथोक्तार्थान्दर्शयति प्रतिपादयति तस्मादित्यर्थः।। ३०१।।

301. In this, it is proclaimed that Karma cannot be the direct cause of salvation . The status of *Amṛtatva*-deathlessness- described to be the result of *Soma*-drink after a Yajña, is only partial in the sense of being limited to some period of time. This temporary nature is due to the fact that those who perform the *Kāmya Karma* (desire-oriented deeds) and thereafter drink Soma-juice do not possess the knowledge of Paramātma while the latter is the true instrument of salvation. Knowledge-seeking people who perform Akāmya Karma (desire free deeds) only realise, in the first instance, purity of heart and thereafter greater curiosity to learn, thence true knowledge, thence the favour of Brahma and thereafter Mukti. Thus Akāmya Karma only serves indirectly through chain effects as a means of salvation. If those who have already realised knowledge, perform Akāmya Karma, they would experience a peculiar exhuberance in Bliss in the Mukti.

### ।। कृतात्ययाधिकरणम् ।। ८ ।।

**३०२. ।। ॐ कृतात्ययेऽनुशयवान्दृष्टस्मृतिभ्याम् ॐ।।८।।**

कृतात्यये कृतस्य कर्मणः स्वर्गादौ भोगेनात्यये क्षये सति। पुनरनुशयवान् भुक्तशेषवानेवेमं लोकं प्रत्यागच्छतीति ज्ञायते। कुतः? दृष्टस्मृतिभ्याम्। ततः शेषेणेति दृष्टशब्दितश्रुतेः। भुक्तशेषेति स्मृतेश्चेत्यर्थः।। ३०२।।

302. In this, it is stated that all *karmas* are not fully exhausted through experiencing them. When once the fruits of good deeds are enjoyed in the heaven, then Jīva returns to this world with the backlog of the balance deeds. There are evidences to this effect in the Śrutis as also in the Smṛtis.

### ।। यथेताधिकरणम् ।। ९ ।।

**३०३. ।। ॐ यथेतमनेवं च ॐ।।९।।**

जीवेन यथा येन मार्गेण स्वर्गादिकम्। इतं प्राप्तम्। तथा तेन। अनेवम् अन्येन मार्गेण च। जीव इमं लोकमागच्छतीत्यर्थः।। ३०३।।

303. Jīva, after exiting from the body, proceeds on one path to the world of Smoke, from there to that of Clouds, from there to Ākāśa and thence to Chandra Loka. However, while returning, he proceeds on the same path up to Ākāśa and thereafter follows a different route. Thus, the difference between the route of going and that of returning cause, to the Jīvas the griefs of uncertainties and inconveniences.

### ।। चरणाधिकरणम् ।।

**३०४. ।। ॐ चरणादिति चेन्न तदुपलक्षणार्थेति कार्ष्णाजिनिः ॐ।।१०।।**

गतागतं न यज्ञादेर्भवति। किं तु चरणात् यज्ञाङ्गभूताचारादेव। चरणाचार

इति श्रुतेरिति चेन्न। कुतः? यतः श्रुतिस्तदुपलक्षणार्था जहत्स्वार्थलक्षणया यज्ञाचारोभयप्रतिपादिकेति कार्ष्णाजिनिराचार्यो मन्यतेऽत इत्यर्थः।। ३०४।।।

304. In any Karma, there is a component called Āchāra reflecting the habits of the doer, the procedural norms of actions, purity of the people supporting the action etc. The question is whether the fruits such as heaven, are to be attributed to the Karma, per se, or to the Āchāra which is its component. The word "Charaṇa" appears in a Śruti stating that those who have good "Charaṇa" get birth in a good life form, and those with bad "Charaṇa" get birth in a bad life form. We can not argue that the fruits are to be attributed to Āchāra and not to Karma because the sage Kārshṇājini clarifies that the word "Charaṇa" has, by implication, the meaning of Āchāra including the Karma. Thus, since the process of going and coming-*Gatāgata*- and the griefs associated with it are the result of Kāmya Karma, one should develop an aptitude of renunciation towards them.

**३०५. ।। ॐ आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॐ।।११।।**

उपलक्षणार्थत्वे चरणशब्दस्यानर्थक्यम्। कुतः? रमणीयकपूयपदाभ्यामेव कर्मोपलक्षणसम्भवादिति चेन्न। कुतः? तदपेक्षत्वात् तस्य साध्वसाधु-यज्ञादिमत्त्वस्य तदपेक्षत्वात् आचारादिसापेक्षत्वात्। तथा च तद्बोधार्थं तत्पदसार्थक्यं सम्भवतीत्यर्थः।। ३०५।।

305. One may argue that if the Śruti quoted above implied by the word "Charaṇa" the Karma with Āchāra, then the use of the word "Charaṇa" would be futile. This implied meaning could have been derived even by the words "Ramaṇeeya" (good)

and "Kapūya", (bad). This argument is not correct because the Śruti wants to emphasise that the Karma leads to the desired fruits only when it is accompanied by good "Āchāra".

३०६. ।। ॐ सुकृतदुष्कृते एवेति तु बादरिः ॐ।।१२।।

सुकृतदुष्कृते साध्वसाधुकर्मणी एव श्रुतिस्थचरणशब्दवाच्ये न तु तदङ्गाचरणमिति बादरिराचार्यो मन्यत इत्यर्थः। तुशब्दात् स्व-शब्दात्स्वसिद्धान्तोऽपि स एवेति सूचयति।। ३०६।।

306. The sage Badari holds the view that the word "Charaṇa", directly and not by implication, means good and bad deeds and not just the "Āchāra" which is a component of the Karma. This is also the view of Bādarāyaṇa (as indicated by the word "tu") the author of the Brahma Sūtras.

।। अनिष्टाधिकरणम् ।। १० ।।

३०७. ।। ॐ अनिष्टादिकारिणामपि च श्रुतम् ॐ।।१३।।

च शब्दो दुःखान्तरसमुच्चये। न केवलमिष्टादिकारिणामेव गतागतं किं त्विष्टशब्दितयागादिकर्मविरुद्धपापकारिणामपि। कुतः? यतः श्रुतं तद्य इहेति श्रुत्या तथोक्तम्। अत इत्यर्थः।। ३०७।।

307. The fruits of going and return (Gatāgata) are derived not only by the doers of good desire oriented deeds (Kāmya Karmas) but also by the doers of sinful deeds. Such doers of sinful deeds, of course, experience a different sequence of path and the associated griefs.

३०८. ।। ॐ संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात् ॐ।।१४।।

तु शब्दोऽवधारणे। सप्तमी द्वितीयार्थे। संयमने नरके। सम्यग्यम-शासनमनुभूयैव स्थितानामितरेषामिष्टादिकारिभ्योऽन्येषां मध्ये

आरोहावरोहौ केषाञ्चिदारोह: नरकादुत्थानं केषाञ्चिदवरोह: ततोऽपि नीचस्थाने। नित्यनरके पातौ भवति। कुत:? तद्गतिदर्शनात् तेषामनिष्टादिकारिणां तद्गते: एवंविधगतेर्दर्शनात् सर्व इह इति श्रुतावुक्तत्वादित्यर्थ:।। ३०८।।

308. Those who have done sinful deeds experience rigorous punishment of Yama in the hell and thereafter some of them climb out of it and return to the earth and others, who are greatly condemned, fall further down into the eternal hell. Such results are clearly described in the relevant Śrutis.

३०९. ।। ॐ स्मरन्ति च ॐ।।१५।।

स्मृतिकर्तार: उक्तमर्थं गच्छन्तीत्यादिस्मृतिभि: प्रतिपादयन्ति चेत्यर्थ:।। ३०९।।

309. There is also the corroborative evidence in the Śrutis to the effect that sin-doers are condemned to hell.

।। अपिसप्ताधिकरणम् ।। ११ ।।

३१०. ।। ॐ अपि सप्त ॐ।।१६।।

स्मर्तार: रौरवादिसप्तविधानपि नरकान् रौरव इति स्मृतिभि: प्रतिपादयन्तीत्यर्थ:।। ३१०।।

310. The author of the Smṛtis also mention about seven main types of Naraka for the sin-doers. Rourava, Mahān Vanhi, Vaitaraṇī, Kumbhīpaka are the non-eternal Narakas in the sense that the sin-doers after experiencing the griefs here may return to the earth for performing further deeds. But Tamisra and Andha Tamisra are the two eternal Narakas, from where there is no coming back.

॥ तत्राप्यधिकरणम् ॥ १२ ॥

**३११. ॥ ॐ तत्रापि च तद्व्यापारादविरोधः ॐ॥१७॥**

च शब्दो दुःखानुभवं विनैवेत्यर्थसूचकः। तथा च तत्रापि नरकेऽपि। तद्व्यापारात् दुःखानुभवं विनैव तस्येश्वरस्य प्रेरणाख्यव्यापारसत्त्वाद-विरोधः। ईश्वरस्य नरके स्थित्वा तत्स्थजीवनियन्तृत्वे सर्वमिति श्रुतिविरोधः। तन्नियन्तृत्वे दुःखभोक्तृत्वमित्युभयविधविरोधो नेत्यर्थः॥ ३११॥

311. The hell is full of grief and torture. However, Brahma functions even in the hell as a regulator of all events without himself being touched by grief or torture. We can not argue that in the hell there could be some Bliss because Brahma who is Blissful, also resides there. Brahma stays there only as a regulator of all the functions.

॥ विद्याधिकरणम् ॥ १३ ॥

**३१२. ॥ ॐ विद्याकर्मणोरिति तु प्रकृतत्वात् ॐ॥१८॥**

तुशब्दोऽवधारणे। अथैतयोः पथोरिति श्रुतावेतयोरित्यस्य ज्ञानकर्मणो-रित्येवार्थः। न तु धूमार्चिरादिमार्गयोरिति। येन जीवस्य फलस्वातन्त्र्यं स्यात्। कुतः? प्रकृतत्वात्। तद्य इत्थमिति तयोरपि प्रकृतत्वादित्यर्थः॥ ३१२॥

312. It is stated here that the beings have some freedom only in their functions and means and not in the choice of the paths after exiting from the body. In *Chāndogya Upanishad,* in answering the questions posed by himself, the King Pravāhaṇa, explains that out of two "paths", one leads to the resurgence of births and deaths. The reference to the two paths is not to the part of Devayāna which leads to salvation and Pitrayaṇa which leads to the cycle of birth and death. The reference here is

to be two types of the paths of means- Sādhana viz the approach of knowledge and that of Karma or actions. The Śruti really means that it is the latter based on desire-oriented deeds (Kāmya Karmas) which leads to the birth-death cycles. This is indeed the context of the discussion there.

॥ न तृतीयाधिकरणम् ॥ १४ ॥

३१३. ॥ ॐ न तृतीये तथोपलब्धेः ॐ॥१९॥

तृतीये तिर्यग्यातना तम इत्युक्ताधोगतिषु तृतीये तमसि। न सुखमस्तीति शेषः। कुतः? तथोपलब्धेः तथा प्रतीतेरित्यर्थः॥ ३१३॥

313. In the third category viz Tamas out of the three categories viz Tiryag, (low birth) Naraka and Tamas, there is absolutely not even an iota of happiness because this is how it is perceived in the relevant Śruti.

३१४. ॥ ॐ स्मर्यतेऽपि च लोके ॐ॥२०॥

अन्धे तमसि सुखराहित्यं नान्धे तमसीति स्मृतिकर्त्रा स्मर्यते च स्मृत्या च प्रतिपाद्यते। किञ्चैतत् लोकेऽपि लोकदृष्टव्याप्तिकानुमानेनापि सिद्धमित्यर्थः॥ ३१४॥

314. The same fact is also stated in the Smṛtis. Further, even in this world it is observed that the King does not permit even an iota of happiness to those who are his eternal haters.

३१५. ॥ ॐ दर्शनाच्च ॐ॥२१॥

तृतीये सुखराहित्यं हिरण्यगर्भप्रत्यक्षाच्च सिद्धमित्यर्थः॥ ३१५॥

315. Chaturmukha Brahma has visibly perceived (Pratyaksha) that in the third category called Andhaṁ Tamas, there is absolutely no scope for even an iota of pleasure.

**३१६. ।। ॐ तृतीये शब्दावरोधः संशोकजस्य ॐ।।२२।।**

तृतीय इत्यावर्तते। तृतीये तमसि। तत्रापि तृतीयेऽन्धे तमसि तद्विषये। यः शब्दः। तेन संशोकजस्य सम्यक्छोकजस्य। मोहस्यावरोधः प्राप्तिर्भवतीत्यर्थः।। ३१६।।

316. The grief in this third category of hell viz Tamas, is so intense and complete that while describing the types of griefs and miseries ordained in the Tamas, even the listeners of these words of description experience sorrow and they even faint not being able to tolerate the words of description.

**३१७. ।। ॐ स्मरणाच्च ॐ।।२३।।**

तमस्त्रैविध्यस्य तृतीयतमसः श्रवणे श्रोतृमोहप्राप्तिश्च महातम इति स्मृत्या तदुभयं सिद्धमित्यर्थः।। ३१७।।

317. Even in the Smṛtis it is stated that the listeners of the miseries in the Tamas are terribly moved and they even faint.

**।। तत्स्वाभाव्याधिकरणम् ।। १५।।**

**३१८. ।। ॐ तत्स्वाभाव्यापत्तिरुपपत्तेः ॐ।।२४।।**

कर्मणि तत्स्वाभाव्यापत्तिः तस्य धूमादिदेवस्य स्वाभाव्यस्य स्वभावसदृशस्वभावस्य। प्राप्तिरेव। न तदैक्यं तत्पदप्राप्तिर्वा। कुतः? उपपत्तेः अन्यस्यान्यैक्यादृष्ट्याऽस्यैवार्थस्य युक्तत्वादित्यर्थः।। ३१८।।

318. Here it is stated that the doers of Kāmya Karma, do not take the forms of Smoke, or cloud, in their encourse after exiting from the body. The Jīvas while passing through these different worlds like Bhūmaloka, Abhraloka, etc. assume the characteristics and features which are similar to those acquired by the commanding entities of these worlds. But they do not become totally subsumed

in them. This interpretation is justified on the basis of deductive logic and one cannot become somebody else and at the most one can only acquire the attributes similar to those of the other.

**॥ नातिचिरेणाधिकरणम् ॥ १६ ॥**

**३१९. ॥ ॐ नातिचिरेण विशेषात् ॐ॥२५॥**

स्वर्गान्निर्गतः कर्मी नातिचिरेणाचिरेणैव। भूमावागत्य ब्राह्मणादियोनिं प्राप्नोति। न चिरेण। कुतः? विशेषात् तद्य इहेति विशेषवचनादित्यर्थः॥ ३१९॥

319. The doer of Kāmya Karma, after returning from the heaven, assumes back the births in the different forms without any long delay. There is a special statement in the Śruti to this effect.

**॥ अन्याधिकरणम् ॥ १७ ॥**

**३२०. ॥ ॐ अन्याधिष्ठिते पूर्ववदभिलापात् ॐ॥२६॥**

कर्मिणोऽन्याधिष्ठितेऽन्यजीवाभिमन्यमानव्रीह्यादिशरीरे प्रवेश एव न तु तदभिमानित्वम्। येन दुःखं स्यात्। तर्हि व्रीहियवा इत्यभेदोक्तिः कथमित्यत उक्तं पूर्ववदिति। यथा धूमो भूत्वेत्यादौ धूमादिभावोक्तिस्तथा। कुत एतत्। अभिलापात् सोऽवाग्गत इति श्रुतौ तथाभिधानादित्यर्थः॥ ३२०॥

320. It is stated earlier that Jīva enters the corns and through them the body of man and thence into the womb of a woman. The question here is whether he takes the form of corn when he enters there or he only resides there like a quest in the abode of somebody else. The answer is that the Jīvas entering the corns does not become one with the possessing entity of the corn which already exists there. But he only enters the body of the

corns. This is how it is stated in the Śrutis. This interpretation is on the same lines as is done earlier in the context of Jīva entering the world of smoke etc.

३२१. ।। ॐ अशुद्धमिति चेन्न शब्दात् ॐ।।२७।।

हिंसारूपत्वाद्यज्ञस्य कर्मासिद्धं दुःखसाधनमिति चेन्न। कुतः? शब्दात् श्रुतिवाक्यविहितत्वादित्यर्थः।। ३२१।।

321. We cannot argue that the Kāmya Karmas such as Yajñas etc. are impure and they lead to miseries since they involve violence. It is not so because they are so prescribed in the Śrutis and the matter of violence or killings etc. is in a way irrelevant in this context.

।। रेतोऽधिकरणम् ।। १८ ।।

३२२. ।। ॐ रेतस्सिग्योगोऽथ ॐ।।२८।।

कर्मिणः प्रथमं रेतःसिग्योगः रेतस्सिचा पित्रा योगः सम्बन्धः तत्प्रवेश इति यावत्। अथानन्तरं मातृप्रवेशो भवति न तु प्रथममेवेत्यर्थः।। ३२३।।

322. Jīva after returning from heaven enters the body of the father in the form of sperms. Thereafter he has the opportunity of entering the mother.

।। योन्यधिकरणम् ।। १९ ।।

३२३. ।। ॐ योनेः शरीरम् ॐ।।२९।।

ल्यब्लोपे पञ्चमी। कर्मी पितृद्वारा मातृयोनिं प्रविश्यैवाथ तत्र शरीरं लभते न तु तद्विनेत्यर्थः।। ३२४।।

323. The Jīva who has performed the Kāmya Karmas, acquires this human body after entering the vagina of woman through the sperms of the man.

All this description is meant to arouse a feeling of disgust and despise for the cycle of births and deaths and thereby enthuse an attitude of renunciation- Vairāgya- in regard to the wordly matters and the desire- oriented deeds of all kinds.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु तृतीयाध्यायस्य
प्रथमः पादः ।।

## Pāda II

In this pāda, the glory of Paramātma is described with a view to arousing devotion in paramātma, which is an essential component of Upāsanā after acquiring the attitude of renunciation.

।। सन्ध्याधिकरणम् ।। १ ।।

**३२४. ।। ॐ सन्ध्ये सृष्टिराह हि ॐ।।१।।**

हि यस्मात्। अथ रथानिति श्रुतिः सन्ध्ये जाग्रत्सुषुप्तिसन्धौ भवतीति स्वप्ने भगवतः सृष्टिमाह। अतः सृष्टिः स्वप्नपदार्थसृष्टिः। भगवत एव जायत इत्यर्थः।। ३२४।।

324. In this, the thesis that the objects of the dream and their perception are under the control of Paramātma is established. During the dream, which is called as junction since it occurs in between the status of waking up and that of sound sleep, the creation of the objects of the dream is caused by the Paramātma Himself. Śruti proclaims this in clear terms. Such is the greatness of Paramātma that he even creates objects in dream.

**३२५. ।। ॐ निर्मातारं चैके पुत्रादयश्च ॐ।।२।।**

चो यतः। एके शाखिनः। एनं भगवन्तम्। य एषु सुप्तेष्विति स्वप्नपदार्थनिर्मातारमामनन्ति। अपरे च पुत्रादयः। तस्माद्विष्णोरेव जायन्त इति वदन्ति। तस्माद्विष्णोरेव स्वाप्नसृष्टिरित्यर्थः।। ३२५।।

325. Some school of thought believes that Paramātma even produces the objects of the dream. Yet another school states that even the objects like sons, relatives, seen in the dream are born from Vishnu.

**३२६. ।। ॐ मायामात्रं तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात् ॐ।।३।।**

तुरेवार्थे। सन्ध्यं मायामात्रं निमित्तोपादानभूताभ्यां मायाशब्दितेच्छावा-

सानाभ्यामेव निर्मितं न बाह्यकारणकम्। कुत:? कात्स्न्येंनानभिव्यक्तस्व-रूपत्वात् बाह्यवत्सम्यगनभिव्यक्तस्वरूपत्वादित्यर्थ:।। ३२६।।

326. The objects seen in the dream are the result of the intentions of Paramātma who shows the impressions based on memory, which always exist in the mind of the Jīva. Thus, no external factors are required to generate the objects. This is the inference because the objects seen in the dream are not as clear and fully manifest as in the real world.

**३२७. ।। ॐ सूचकश्च हि श्रुतेराचक्षते च तद्विद: ॐ।।४।।**

चो यत:। स्वाप्नपदार्थ: सूचक: शुभाशुभज्ञापक:। अतोऽपि नासत्य:। तत्कुत:? यदेति श्रुते:। प्रत्यक्षत: फलदर्शनाच्चेति हिशब्द:। किं च तद्विद: स्वप्नविदो व्यासादय: आचक्षते च। यदेति श्रुतौ स्वाप्नार्थानामर्थक्रियाकारित्वं वदन्त्यतोऽपीत्यर्थ:।। ३२७।।

327. The objects seen in the dream are reality because they are regarded as indicators of the good or bad events in the future. This is what Śruti states and also the knowledgeable personalities like Vyāsa also proclaim. For example, the Chāndogya Upanishad states that while engaged in a Kāmya Karma, if we get a dream in which a woman appears then it should be interpreted to portend prosperity and achievement of the desires.

**।। पराभिध्यानाधिकरणम् ।। २ ।।**

**३२८. ।। ॐ पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॐ।।५।।**

हि यस्मात्। तत: परमात्मनस्सकाशात्। अस्य जीवस्य। बन्धविपर्ययौ बन्धमोक्षौ भवत:। तस्मात्पराभिध्यानात्तु परमात्मेच्छयैव। सन्ध्यं तिरोहितं लीनं भवति। न कारणान्तरादित्यर्थ:।। ३२८।।

328. Paramātma has also the capacity to make the dream vanish. It is because Paramātma controls the bondage and salvation of Jīva, we can infer that it is Paramātma by whose desire the dream may get vanished. Such is the greatness of Paramātma.

॥ देहयोगाधिकरणम् ॥ ३ ॥

**३२९. ॥ ॐ देहयोगाद्वासोऽपि ॐ॥६॥**

देहयोगाद्वासोऽपि देहाभिमानेनावस्थितिरूपजाग्रदवस्थापि पराभिध्यानादेव भवति नान्यत इत्यर्थः॥ ३२९॥

329. It is stated here that Paramātma is also the regulator of the status of being awake. Existence in the status of being awake in which Jīva possesses pride for his body is entirely due to the intentions of Paramātma and not by anybody else.

॥ तदभावाधिकरणम् ॥ ४ ॥

**३३०. ॥ ॐ तदभावो नाडीषु तच्छ्रुतेरात्मनि ह ॐ॥**

अस्य जीवस्य नाडीषु आत्मनि नाडीस्थिते परमात्मन्येव। तदभावः जाग्रत्स्वप्नयोरभावः। सुषुप्तिर्जायते। तस्य तदा तत्प्रवेशो भवति। कुतः? तच्छ्रुतेः आसु तदा नाडीष्विति श्रुतेः तथा श्रवणादित्यर्थः। हेत्यस्यार्थस्य युक्ततामाह॥ ३३०॥

330. During the status of deep sleep which is different from the statuses of dream and being awake, Jīva realises Paramātma residing in the arteries and veins of the body. This is how the Śrutis proclaim. Since Jīva experiences immense pleasure during deep sleep, this interpretation is appropriate.

**।। प्रबोधाधिकरणम् ।। ५ ।।**

**३३१. ।। ॐ अतः प्रबोधोऽस्मात् ॐ।।८।।**

अस्य जीवस्य प्रबोधः सुप्तेरुत्थानम्। अस्मात्परमात्मन एव भवति नान्यतः। कुतः? एष एवेति श्रुतत्वादित्यर्थः।। ३३१।।

331. Waking up from the status of deep sleep is also caused by Paramātma himself and not by anybody else. This is so because during deep sleep, Jīva is absorbed within Paramātman and as such he can not wake up without the orders of Paramātman. There is also the corroboration of Śruti to this effect.

**।। कर्मानुस्मृत्यधिकरणम् ।। ६ ।।**

**३३२. ।। ॐ स एव च कर्मानुस्मृतिशब्दविधिभ्यः।।९।।**

च शब्दोऽप्यर्थे। स एवेश्वर एव। सर्वेषामपि सर्वदा सर्वावस्थाप्रेरकः। न देशकालान्तरेऽन्यः। कुतः? कर्मानुस्मृतिशब्दविधिभ्यः एष ह्येवेति कर्मणामीशाधीनत्वश्रुतेः। प्रदर्शक इत्यनुकूलस्मृतेश्च। एष इति शब्दाच्चात्मानमिति विधेश्चेत्यर्थः।।·३३२।।

332. It is proclaimed here that Paramātman is the only supreme regulator of Jīva at all times and in all statuses. It is only he, the Paramātman, who controls all statuses. There is evidence in the Śruti which states that it is only Paramātman, who causes Jīva to do good or bad deeds and hence that all Karmas are under His control. There are also similar corroborative evidences in the Śrutis. There is a statement that it is He who shows the dreams. In the Śruti, there is prescription that Paramātman should be appeased as the resort of all. In view of all these supporting facts, we infer

that Paramātman is the regulator of all statuses and at all times.

**।। सम्पत्त्यधिकरणम् ।। ७ ।।**

**३३३. ।। ॐ मुग्धेऽर्धसम्पत्तिः परिशेषात् ॐ।।१०।।**

मुग्धे मूर्छायाम्। जीवस्यार्धसम्पत्तिः परमात्मन्यर्धप्रवेशः। कुतः? परिशेषात् प्रसक्तप्रतिषेधपूर्वकानुमानादित्यर्थः।। ३३३।।

333. In the status of being fainted, Jīva experiences only half- absorption within Paramātman. During the waking state, Jīva is some what away from the paramātman residing in the heart. During the dreamy state, he is closer to Paramātman. During the state of deep sleep Jīva is absorbed within Paramātman. Paramātman could be either removed far away, very close by and half- way close. The first two situations are found respectively in the statuses of being awake and dream. By residue, the state of swoon, should be associated with the situation of half-way close to Paramātman.

**।। न स्थानतोऽप्यधिकरणम् ।। ८ ।।**

**३३४. ।। ॐ न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॐ।।११।।**

परस्य परमात्मनः। स्थानतोऽपि अक्ष्यादिस्थानभेदादपि। उभयलिङ्गं भिन्नरूपं नास्ति। किं तु सर्वत्र सर्वस्थानेषु स्थितं रूपमेकमेव। कुतः? हि यस्मात्सर्वेष्विति श्रुतिरत्रास्ति अत इत्यर्थः।। ३३४।।

334. In this it is proclaimed that Brahma is always and everywhere, perfect with all good attributes, totally blemishless and the same without any distinctions. There are no distinct forms of Paramātman differentiated by places or locations such as gods, human beings or trifle lives or specific locations like eyes, ears etc. This is how he is

described in the Śrutis. He is the only Brahma who is known to exist in all the beings.

३३५. ।। ॐ न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॐ।।१२।।

भेदात्कार्यकारणबद्धाविति स्वप्नजाग्रदनुभवजनकत्वरूपभेदकत्वधर्म-श्रवणात् विश्वादिरूपाणां नाभेद इति चेन्न। कुतः? प्रत्येकं परस्परम्, तेषां रूपाणाम् अतद्वचनात् य एष त आत्मेत्यभेदश्रुतेरित्यर्थः।। ३३५।।

335. One may argue that because the forms of Brahma in the different states such as waking, dream, deep sleep, swoon, are described to possess different characteristics, we cannot say that same Brahma is found everywhere. This is not correct. Śrutis clearly proclaim that the different forms of Brahma are totally non-distinct from the original Brahma himself, and also non- distict from each other.

३३६. ।। ॐ अपि चैवमेके ॐ।।१३।।

यतः एवमभेदं च शब्दार्थानन्तरूपत्वं चैके शाखिनः अमात्र इति श्रुतौ पठन्ति। अपि अभेदेऽपि भेदव्यपदेशः स्थानभेदाद्युज्यत इत्यर्थः।। ३३६।।

336. Some school of the Vedas clearly state in their texts that Brahma has infinite forms- all non-distinct from each other and from the original form. Apparent differentiation is in a way, justified on account of the differences in the locations of the different forms.

।। अरूपाधिकरणम् ।। ९ ।।

३३७. ।। ॐ अरूपवदेव हि तत्प्रधानत्वात् ॐ।।१४।।

ब्रह्म अरूपवदेव प्राकृतरूपरहितमेव। कुतः? तत्प्रधानत्वात् प्रकृत्याद्युत्तमत्वात्। हिशब्दसूचितास्थूलमिति श्रुतेश्चेत्यर्थः।। ३३७।।

337. Brahma does not have body made of Prakṛti as in the case of the normal human beings. This is so because Brahma is much superior to the Prakṛti and the basic elements.

**३३८. ।। ॐ प्रकाशवच्चावैयर्थ्यम् ॐ।।१५।।**

चो हेतुसूचकः। प्रकाशवत् लोकविलक्षणचक्षुरादिप्रकाशे नास्ति प्रकाश इति व्यवहारस्येव। अवैयर्थ्यं न ब्रह्मणो रूपित्वश्रुतीनामप्रामाण्यम्। कुतः? तस्यारूपित्वेऽपि विलक्षणरूपित्वाभ्युपगमादित्यर्थः।। ३३८।।

338. If Brahma does not have any body or shape, how is it that he is described to be charming and of golden colour etc. The answer is that Brahma does have a form and figure which are, however, extremely unusual and peculiar. The statements in the Śrutis describing him as figureless and formless are only meant to emphasise the peculiar nature of his figure and form. They are not meaningless. They are similar to the statements we often make in the real world that there is no light, even though the extraordinary rays of the light of the eyes do exist though not visible to the normal eyes.

**३३९. ।। ॐ आह च तन्मात्रम् ॐ।।१६।।**

यत ऐकात्म्यमिति श्रुतिः ब्रह्मणः तन्मात्रं विज्ञानानन्दैकस्वरूपं रूपमाह वक्तीत्यर्थः। अतो न वैलक्षण्यानिरुक्तिरिति चशब्दार्थः।। ३३९।।

339. The extraordinary nature of the figure of Brahma is confirmed by the statement that His figure is replete with Bliss and knowledge.

**३४०. ।। ॐ दर्शयति चाथोऽपि स्मर्यते ॐ।।१७।।**

चो यतः। चः समुच्चये। न केवलं ब्रह्मणः आनन्दात्मकत्वं दर्शयति। किं तु तद्विज्ञानेनेति श्रुतिर्ज्ञानस्य ब्रह्मात्मकत्वमपि दर्शयति प्रतिपादयति।

अथो इत्यर्थान्तरवाचि। अथो विज्ञानस्यापि ब्रह्मरूपत्वं स्मर्यते व्यासादिभिः शुद्धस्फटिकमित्यादिना। अतो न ज्ञानानन्दयोर्ब्रह्म-स्वरूपत्वमप्रामाणिकमित्यर्थः।। ३४०।।

340. Śrutis pronounce that Brahma is replete not only with infinite bliss but also with immeasurable knowledge. This is also corroborated by the statements in the Smṛtis.

**।। उपमाधिकरणम् ।। १० ।।**

**३४१. ।। ॐ अत एव चोपमा सूर्यकादिवत् ॐ।।१८।।**

अत एव ईशतद्रूपाणामभेदोक्तेरेव। अत एव चेतनत्वादिहेतोरेव। उपमा जीवस्य मत्स्यादिसाम्यं मत्स्यादिवदीश्वराभेद इति चेन्नेति शेषः। चशब्देन भिन्नत्वसाम्ये समुच्चिनोति। कुतः? यतः सूर्यकादिवत् यथा जलप्रतिबिम्बितसूर्यकादेः सूर्यादिप्रतिबिम्बत्वाद्भिन्नत्वं तथा जीवस्य प्रतिबिम्बत्वात् भिन्नत्वमित्यर्थः। यद्वा। अत एव मस्त्यादीनां ब्रह्मणो ज्ञानादिगुणैरविशेषोक्तेरेव। अत एव सूर्यकादिवत्। उपमा सूर्यकाद्युपमा। जीवस्य मत्स्यादितुल्यांशत्वे तदविशेषापत्तेरेव उपमा ब्रह्मप्रतिबिम्बि-तेत्यर्थः। अत एव ब्रह्मप्रतिबिम्बत्वादेव सूर्यकादिवन्न ब्रह्माभिन्नो जीव इति चशब्दार्थः। अथवा अत एव प्रकृताभ्यां तदधीनत्वतत्सदृश-त्वाभ्यामेव। उपमा सूर्यकादिवदित्युपमा। जीवस्येश्वरप्रतिबिम्बत्वात् नोपाध्यधीनत्वादिना न तन्निवृत्त्या प्रतिबिम्बतानिवृत्तिरित्यर्थः।। ३४१।।

341. We cannot argue that just as the Brahman and his different forms are mutually non-distinct, in the same way Jīva being Chetana is similar to the forms such as Matsya, Kūrma etc. and hence is non-distinct from Brahma. The reason is that Jīvas are the mirror images of Brahma just in the same manner as we see many images of a single original sun, in the different waters. The simile between Jīvas and the images of the Sun is only confined

to the features that the images are distinct, are dependent on the original and are similar to it. However, in the case of Jīva, the intermediary (Upādhi) is eternal while in the case of Sun's images, the intermidiary of water is destroyable.

**।। अम्बुवदधिकरणम् ।। ११ ।।**

**३४२. ।। ॐ अम्बुवदग्रहणात्तु न तथात्वम् ॐ।।१९।।**

सादृश्यार्थे वतिः। सादृश्यं स्नेहाख्यविशेषेण विवक्षितम्। तथा च यतः अम्बुवदग्रहणात् स्नेहसहितमाहात्म्यज्ञानाभावात् भक्तिं विनेति यावत्। तथात्वं सुखाद्यात्मकत्वरूपेश्वरसादृश्यं न तु सम्यग्व्यज्यते अतो भक्तिरेव सम्यक्स्वरूपाभिव्यक्तिजनिकेति तदर्थं सा कर्तव्येत्यर्थः।। ३४२।।

342. Here it is pronounced that knowledge based devotion in Brahma leads to the fruits of revelation of the blissful self. Without the approach of knowledge embellished by the lubricity of love and affection similar to the lubricity and cohesiveness feature of water, Jīva cannot realise the ultimate goal of Moksha in which state he is similar to Brahma in the attributes of bliss and knowledge.

**।। बुद्धिह्रासाधिकरणम् ।। १२ ।।**

**३४३. ।। ॐ वृद्धिह्रासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम् ॐ।।२०।।**

वृद्धिह्रासभाक्त्वं भक्त्यादेः साधकेष्वाधिक्यन्यूनता न तावदत्राङ्गीकार्यम्। कुतः? अन्तर्भावात् महदल्पफलवतां ब्रह्मादीनामन्येषां च भक्तत्वेऽन्तर्भावात्। तथापि कुतो वृद्धिह्रासभाक्त्वम्। एवं भक्तितारतम्ये सत्येवोभयसामञ्जस्यात् उभयान्महदल्पफलान् ब्रह्मादिजीवान्प्रतिफल-दातुरीश्वरस्य सामञ्जस्यात् वैषम्येन फलदानस्य भक्तितारम्येन

युक्तत्वात्। अन्यथायुक्तत्वात्। अतस्तदङ्गीकार्यमित्यर्थः।। ३४३।।

343. We have to accept gradations, more in some and less in the others- in regard to the level and nature of Bhakti demonstrated by different Bhaktas because in the category of Bhaktas, persons of different grades such as Chaturmukha Brahma and all of us are included. Since there exist differences in the grades of fruits, there should also be gradations in the means employed to achieve these fruits. It is only if we accept such gradations in the means, Brahma could be described as impartial as between different Bhaktas in granting them different grades of the fruits each according to his intrinsic worth.

**३४४. ।। ॐ दर्शनाच्च ॐ।।२१।।**

अथात इति श्रुतौ यथेति स्मृतौ च फलतारतम्यदर्शनात् उक्तत्वाच्चोक्तं युक्तमित्यर्थः।। ३४४।।

344. It is observed in the Śrutis that the quantum of bliss experienced by different Jīvas in their pure self of revelation is different for different Jīvas. There is also corroborative evidence in the Smṛtis.

**।। पालकत्वाधिकरणम् ।। १३ ।।**

**३४५. ।। ॐ प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॐ।।२२।।**

हि यतः। नैतावदिति श्रुतिः प्रकृतैतावत्त्वं प्रकृतस्य सृष्ट्यादिकर्तृत्वस्यैतावत्त्वं सृष्टिसंहारकर्तृत्वमात्रपर्यवसितत्वं प्रतिषेधति निराचष्टे। ततः सृष्ट्यादिकर्तृत्वात्। भूयः अधिकं पालकत्वं च ब्रवीति। अतः पालकत्वात् सृष्टिं चेति सूचितपालकत्वाख्यं महिमान्तरमपि हरेरस्तीति ज्ञापयतीत्यर्थः। चशब्देन सृष्टिं चेति स्मृतिः सूचिता।। ३४४।।

345. Here it is pronouced that Brahma is not only the creator and destroyer but also its protector and preserver. The Śruti first refutes that the capability of Brahma is not confined only to the functions of creaṭon and destruction. It then proclaims that his capability goes beyond this and that he also protects the Universe. Such is the greatness of Brahma. There is also corroborative evidence in the Smṛtis in this regard.

**।। अव्यक्तत्वाधिकरणम् ।। १४ ।।**

**३४६. ।। ॐ तदव्यक्तमाह हि ॐ।।२३।।**

तद्ब्रह्म। अव्यक्तं पुरुषप्रयत्नेन द्रष्टुमशक्यस्वभावम्। कुतः? हि यस्मादव्यक्तं च निष्कलमिति श्रुतिस्तथाह तस्मादित्यर्थः।। ३४५।।

346. In this adhikaraṇa, it is proclaimed that Aparokṣa Jñāna of Brahma is possible only through the benevolence of Brahma which can be acquired with the means of devotion. In this Sūtra, it is stated that Brahma is unmanifest in the sense that he cannot be realised by the normal efforts of man. This is how it is stated in the Śrutis.

**३४७. ।। ॐ अपि संराधने प्रत्यक्षानुमानाभ्याम् ॐ।।२४।।**

अपि भक्तिरहिताराधनेनापि न ब्रह्म व्यक्तीकर्तुं शक्यम्। कुतः? संराधनेऽपि सम्पूजनेऽपि। अव्यक्तत्वस्य प्रत्यक्षानुमानाभ्यां ज्ञानिप्रत्यक्षसूक्ष्मत्वहेतुकानुमानाभ्यां सिद्धत्वादित्यर्थः।। ३४७।।

347. Brahma is unmanifest irrespective of whether one appeases him with devotion or without devotion. His nature of being unmanifest is proven by the Pratyakṣa of the learned and also by suitable deductive logic.

**३४८. ।। ॐ प्रकाशवच्चावैशेष्यम् ॐ।।२५।।**

चो नञर्थः। प्रकाशवत् यथाग्नेः स्थूलसूक्ष्माभ्यां व्यक्तत्वाव्यक्तत्वे। तथा ब्रह्म न किं तु स्वतोऽव्यक्तमेव। कुतः? यतोऽवैशेष्यं ब्रह्मणि स्थूलसूक्ष्मत्वविशेषो नास्ति। अत इत्यर्थः।।३४८।।

348. Brahma is not like light or fire which is unmanifest in its subtle or atomic form but manifest in its gross form. Brahma does not have this kind of peculiarity of atomic and gross forms. He is uniformly the same throughout.

**३४९. ।। ॐ प्रकाशश्च कर्मण्यभ्यासात् ॐ।।२६।।**

प्रकाशश्चापरोक्षज्ञानं च। कर्मणि विषयभूते ब्रह्मणि। अभ्यासात् श्रवणादेरावर्तनाद्भवतीत्यर्थः।। ३४९।।

349. Aparokṣa Jñāna of Brahma occurs only through constant repetition of the acts such as listening to His greatness, meditation etc. with Brahma as the central object of all this.

**३५०. ।। ॐ अतोऽनन्तेन तथा हि लिङ्गम् ॐ।।२७।।**

अतः अव्यक्तत्वे प्रत्यक्षत्वे च प्रमाणसद्भावात्। तदन्यथानुपपत्त्याऽनन्तेनापरिच्छिन्नेन ब्रह्मणा। तत्प्रसादेनाव्यक्तस्याप्यापरोक्ष्यं भवतीति ज्ञायते। न केवलमनुपपत्तिमात्रात् किं तर्हि। हि यस्मात्। तथा लिङ्गं तस्याभिध्यानादित्युक्तमीशप्रसादस्य बन्धनिवृत्तिहेतुत्वरूपम्। प्रसादस्य दर्शनहेतुत्वज्ञापकमस्ति तस्मादित्यर्थः।। ३५०।।

350. There are evidences to the effect that Brahma is unmanifest and also that he can be visibly perceived. In view of the immaculate capability of Brahma in these regards, even unmanifest Brahma could become manifest with His benevolence bestowed on the devotee. There is deductive logic in this regard.

## ।। अहिकुण्डलाधिकरणम् ।। १५ ।।

### ३५१. ।। ॐ उभयव्यपदेशात्त्वहिकुण्डलवत् ॐ।।२८।।

ब्रह्म आनन्दगुणकं तद्रूपं च भवति। कुतः? उभयव्यपदेशात् आनन्दो ब्रह्म, आनन्दं ब्रह्मण इत्यादिश्रुतिषु गुणात्मकत्वेन गुणित्वेन च ब्रह्मण उक्तत्वात्। तदपि कथम्। अहिकुण्डलवत् यथा अहेः सर्पस्य। कुण्डलत्वं कुण्डलित्वं च। विशेषात्तथेत्यर्थः।। ३५१।।

351. Brahma is both an attribute and possessor of attribute. He is described in the Śruti as bliss and also possessor of perfect bliss. This kind of situation is compatible in the same manner as in the case of Ahi-Kuṇḍala. In regard to the coil of the serpent (Kuṇḍala), we often refer to it as serpent itself. Thus, there is no distinction between the coil and the serpent. Similarly there is no difference between Guṇa and Guṇi in the case of Paramātman.

### ३५२. ।। ॐ प्रकाशाश्रयवद्वा तेजस्त्वात् ॐ।।२९।।

यथा प्रकाशाश्रयस्यादित्यस्य प्रकाशरूपत्वं तदाश्रयत्वं च तद्वद्ब्रह्मणोऽपि। अन्यपरित्यागेन आदित्यदृष्टान्ते को हेतुरित्यत उक्तं तेजस्त्वादिति। ब्रह्मादित्ययोरुभयोरपि तेजोरूपत्वात्तदभिप्रायेण तद्दृष्टान्तीकरणमित्यर्थः।। ३५२।।

352. Just as the Sun, who is the resort of light, is referred to both as light and as repository of light, in the same way Brahma is regarded both as embodiment of Guṇas and as also possessor of Guṇas, i.e., Guṇi. The simile of Sun is given here because both the Sun and the Brahma are lustrous.

### ३५३. ।। ॐ पूर्ववद्वा ॐ।।३०।।

यथा कालः पूर्वेणाभिन्नोऽपि पूर्वकाल इति पूर्वपदेन विशिष्यते तथा

ब्रह्म आनन्देन विशिष्यत इत्यर्थः।। आदरार्थं स्थूलसूक्ष्मबुद्धिविवक्षया वा दृष्टान्तत्रयोक्तिः।। ३५३।।

353. Even though time as a concept in the same both in the past and now, we often use the adjective of the past, "pūrva" to refer to the bygone days. In the same way, even though Braman is perfect in bliss by nature, he is specially described as bliss itself. All the three examples, given here, viz. coil of serpent, Sun and time are given out of special consideration of the subject on hand or for distinction between the subtle and gross forms of Brahma.

३५४. ।। ॐ प्रतिषेधाच्च ॐ।।३१।।

ब्रह्मगुणानां ब्रह्मणश्च नेह नानास्ति इति भेदस्य प्रतिषेधाच्च ब्रह्म गुणात्मकमित्यर्थः।। ३५४।।

354. In regard to Brahma, the Śruti refutes the distinction between Guṇa and Guṇi.

।। परमताधिकरणम् ।। १६ ।।

३५५. ।। ॐ परमतस्सेतून्मानसम्बन्धभेदव्यपदेशेभ्यः ॐ।।३२।।

ब्रह्मगुणजातं परं लोकविलक्षणम्। कुतः? सेतून्मानसम्बन्धभेदव्यपदेशेभ्यः एष सेतुरिति सेतुत्वोक्तेः। यतो वाच इति उन्मानशब्दितपूर्णत्वोक्तेः। एतस्यैवानन्दस्येति बिम्बप्रतिबिम्बभावसम्बन्धोक्तेः। अन्यज्ज्ञानं त्विति लौकिकानन्दाद्भेदोक्तेश्चेत्यर्थः।। ३५५।।

355. In this, it is stated that the attributes of Brahma are all non-worldly attributes. Brahma is described as a bridge and perfection. The relation between Bimba and Pratibimba is invoked in him by the statement that all beings are his image. Further, it is clearly stated that the knowledge of Jīva is distinctly different from that of Paramātman. In view

of these factors, the attributes of Brahma are indeed unworldly.

३५६. ।। ॐ दर्शनात् ॐ।।३३।।

अन्यानन्दादीनां प्रत्यक्षसिद्धत्वान्मनोवाग्विषयत्वाच्च ब्रह्मानन्दस्या-तथात्वादेव लोकविलक्षणत्वमित्यर्थः।। ३५६।।

356. The attributes of Jīva such as pleasure, knowledge, etc. can be visibly seen or perceived through mind and described in speech. However, the attributes of Brahma are not subject to the sense organs such as mind, speech etc. and hence they are unworldly.

३५७. ।। ॐ बुद्ध्यर्थः पादवत् ॐ।।३४।।

यथा लोकपादविलक्षणेषु जीवाख्यभूतेषु पादोऽस्य विश्वा भूतानीति पादपदप्रयोगः। बुध्द्यर्थः भूतानामीशांशत्वज्ञापनार्थः। तथा लौकिकेऽपि ब्रह्मानन्दादावानन्दपदप्रयोगः। बुध्द्यर्थः अनुकूलतया वेदनीयत्वादि-धर्मज्ञापनार्थ इत्यर्थः।। ३५७।।

357. If the attributes of Brahma are strange and unworldly, then why is it that same worldly terms such as Ānanda, Jñāna are used in describing him? The answer is that these terms are used only to facilitate the understanding, just in the same way as the use of the term Pada in describing Paramātman. Even though the legs of Paramātman are quite different from those found in the real world, the statement that all the Jīvas are His one foot is only meant to facilitate the understanding that Jīvas are one distinct fraction of Paramātman.

### ।। स्थानविशेषाधिकरणम् ।। १७ ।।

**३५८. ।। ॐ स्थानविशेषात्प्रकाशादिवत् ॐ।।३५।।**

प्रकाशादिवत् यथा सूर्यकान्तादिगतसूर्यादिप्रतिबिम्बेऽग्निजनकत्वादि-वैचित्र्यं स्थानविशेषात् सूर्यकान्तादिस्थानगुणवैचित्र्यादुपपद्यते। तथा ब्रह्मादिस्थानगतभक्त्यादिगुणवैचित्र्याद्भगवदानन्दप्रतिबिम्बेषु ब्रह्माद्यानन्देष्वपि वैचित्र्यमुपपद्यत इत्यर्थः।। ३५८।।

358. Jīvas are *Pratibimba* of paramātman. In view of the distinctive characteristics of the different locations of the images, such as devotion, knowledge, one observes the distinctive peculiarities in the different Jīvas such as Chaturmukha Brahma and others. Even though the same sunlight as elsewhere falls on the sun- stone, it provides to it the capability of fire in view of its special features.

**३५९. ।। ॐ उपपत्तेश्च ॐ।।३६।।**

बिम्बभूतभगवदैश्वर्यवशादेव प्रतिबिम्बभूतब्रह्माद्यानन्दवैचित्र्योपपत्तेश्च तत्प्रतिबिम्बत्वमितरेषां युक्तमित्यर्थः।। ३५९।।

359. The distinctive peculiarities in the different *Pratibimbas* are feasible also because of the special power of the Bimba, viz, Paramātman. It is observed that image of the Sun found in the water does not possess the attributes of fire and the image of our face found in the Sun-stone does not possess the features of fire.

### ।। तथान्यत्वाधिकरणम् ।। १८ ।।

**३६०. ।। ॐ तथान्यत्प्रतिषेधात् ॐ।।३७।।**

यथा जीवानन्दादिर्ब्रह्मानन्दादेर्विलक्षणम्। तथा ध्यानकाले प्रतीतं वासनात्मकं वस्तु। ब्रह्मणोऽन्यत् तद्भिन्नम्। कुतः? यन्मनसेतिश्रुतावन्यस्य

ब्रह्मत्वप्रतिषेधादित्यर्थः।। ३६०।।

360. In this again the fact that Brahma is unmanifest (Avyakta) is propunded. Brahma and his attributes are not the same as those conceived in the mind while meditating on Brahma. Because, the Śrutis have clearly refuted the identity of the Brahma as perceived during meditation with the true form of Brahma.

### ।। सर्वगतत्वाधिकरणम् ।। १९ ।।

**३६१. ।। ॐ अनेन सर्वगतत्वमायामयशब्दादिभ्यः ॐ।।३९।।**

अनेन भगवतैव। सर्वदेशकालयोः सृष्ट्यादिर्भवति। न तु देशकालान्तरयोरन्येन। कुतः? सर्वगतत्वमायामयशब्दादिभ्यः एष सर्वगत इति सर्वगतत्वश्रुतेः। तस्य च सृष्ट्याद्यर्थत्वात्। विष्णौ प्रयुक्तमायामय-शब्दव्याख्यानरूपसर्वत्रेत्यादिश्रुतेश्चेत्यर्थः। अन्यत्र प्रमाणाभावाच्चे-त्यादिशब्दार्थः।। ३६१।।

361. In this, the fact that Brahma is the creator of all things is further confirmed with a view to arouse devotion in them. It is only from Brahma that creation, protection, destruction etc. of all things occur. This is evident from the use of the words *Sarvagata*-All Pervasive, *Māyāmaya*-possessor of the eternal prowess which is His own self-and from the absence of any evidence in respect of others being creators.

### ।। फलाधिकरणम् ।। २० ।।

**३६२. ।। ॐ फलमत उपपत्तेः ॐ।।३९।।**

फलं स्वर्गादि। अतः ईश्वरादेव भवति। न कर्मतः। कुतः? उपपत्तेः ईश्वरस्य चेतनत्वेन फलदातृत्वस्य युक्तत्वादित्यर्थः।।३६२।।

362. The thesis that it is Brahma who grants the fruits like heaven is confirmed to arouse devotion in him. The fruits like heaven etc. are received from Brahma only and not from Karma. This is feasible because Brahma is Chetana while Karma is not Chetana and it does not therefore have the capability of granting any fruits by, itself.

**३६३. ।। ॐ श्रुतत्वाच्च ॐ।।४०।।**

श्रुतत्वाच्च रातिरिति श्रुत्युक्तत्वाच्चेश्वरस्यैव फलदातृत्वमित्यर्थः।। ३६३।।

363. It is not only deductive logic but also Śruti that establishes this. Śrutis clearly proclaim that it is Brahma who grants the fruits of the Karmas.

**३६४. ।। ॐ धर्मं जैमिनिरत एव ॐ।।४१।।**

जैमिनिराचार्यः धर्मं फलप्रदमाह। तं च धर्मम्। अत एव ईश्वरादेव जन्यं मन्यते। कुतः? अत एव एष ह्येवेति श्रुतेरेवेत्यर्थः।। ३६४।।

364. Jaimini Acharya states that Dharma of Karma yields the fruits but further opines that Karma is caused by Brahma. Śruti clearly states that it is Brahma who causes the Jīvas to perform their deeds.

**३६५. ।। ॐ पूर्वं तु बादरायणो हेतुव्यपदेशात् ॐ।।४२।।**

बादरायणाचार्यस्तु। पूर्वं पूर्वोक्तम्। ब्रह्म धर्मं चोभयं फलहेतुं मन्यते। तत्र ब्रह्मकर्तृत्वेन कर्म करणत्वेन हेतुरिति विशेषस्तु शब्दार्थः। कुतः? हेतुव्यपदेशात् पुण्येनेति श्रुतौ ब्रह्मकर्मणोः कर्तृत्वकरणत्वरूप-हेतुत्वस्योक्तत्वादित्यर्थः।। ३६५।।

365. Bādarāyaṇa holds the view that Brahma, referred to earlier, is prime Kartā in granting the fruits and

Karmas are only measured by *Him* in deciding about the nature of the fruits. Śrutis describe the Karmas as the reasons for fruits.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु तृतीयाध्यायस्य
द्वितीयः पादः।।

## Pāda III

In this pāda, the modalities of worshipping Brahma are explained as a follow up after acquiring devotion and as a means for realising knowledge.

**।। सर्ववेदाधिकरणम् ।। १ ।।**

**३६६. ।। ॐ सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् ॐ।।१।।**

पूर्वसूत्रे पूर्वपदोदितं ब्रह्म सर्ववेदान्तप्रत्ययम्। बहुव्रीहिः। यथाशक्ति सर्ववेदविषयकश्रवणाद्युत्पन्ननिर्णयजन्यज्ञानविषयः। कुतः? चोदनाद्यविशेषात्। आत्मेत्यादिविधीनामादिपदोदितानामत्र ह्येत इत्यादिवाक्योक्तयुक्तीनां चाविशेषात्। सर्वाधिकारिसाधारणत्वादित्यर्थः।। ३६६।।

366. Knowledge of Brahma should be acquired as an end product of the conviction based on the listening and cogitation of the subject matter of all the Vedas. There is no special prescription that one branch of Vedas is eligible to perceive Brahma in one way while some other branch in a different way.

**३६७. ।। ॐ भेदान्नेति चेदेकस्यामपि ॐ।।२।।**

चेदिति नेति भेदादिति अपीति चावर्तते। तर्हीति शाखायामिति च लभ्यते। तथा च चेद्यदि सर्वशाखोक्तार्थानां भेदात् पृथक्त्वात्। एकैकेन सर्वशाखोक्तं ज्ञेयं न। किन्तु स्वस्वशाखोक्तमेवेत्युच्यते तर्ह्यपि स्वस्वशाखोक्तमपि न ज्ञेयं स्यात्। कुतः? एकस्यां शाखायामपि भेदात् अर्थभेददर्शनात्। अथ यदि तत्र धर्मभेदादेकस्मिन्धर्मिणि भिन्नधर्मविधानात् प्रसङ्गभेदाच्चेति परिहार उच्यते तस्य सर्वशाखोक्तपरिज्ञानेऽपि सम इत्यर्थः।। ३६७।।

367. We cannot argue that since some branch of Vedas describe Brahma as Vijñāna and Ānanda while another branch perceives Him as infinite Knowledge, each branch perceives Him on a diferent way.

Even within one same branch of Vedas, Brahma is characterised by different features according to context. If it is not the one Brahma described like this, then even within the same branch Brahma could not have been the subject of perception. Hence we should accept that even in the different branches, the same one Brahma has been perceived for facilitating worship.

**३६८. ।। ॐ स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च ॐ।।३।।**

स्वाध्यायस्य स्वाध्यायोऽध्येतव्य इति विधेः। तथात्वेन सर्वसाधारण्येनाध्ययनविधायकत्वेन। समाचारे सर्ववैदिककर्मकरणे। अधिकारात् सर्वेषामधिकारसद्भावाच्च। हीति सूचितायाः वेदः कृत्स्नोधिगन्तव्य इति स्मृतेश्च एकैकेनापि सर्वशाखाध्ययनेन ब्रह्म ज्ञातव्यमित्यर्थः।। ३६८।।

368. Here the thesis that one Brahma is the subject matter of all the branches of the Vedas is again established through other reasons. There are four reasons (i) the prescription that Vedas should be studied is common to all eligible persons irrespective of their allegiance to one or the other branch; (ii) the same prescription is common to all branches without any special mention of one or the other; further (iii) the followers of all branches have the eligibility for performing the Karmas prescribed in all the Vedas and (iv) they also have the eligibility of acquiring the knowledge of Brahma described in them.

**३६९. ।। ॐ सलिलवच्च तन्नियमः ॐ।।४।।**

चोऽवधारणे। तन्नियम इत्यत्र पञ्चमीतत्पुरुषकर्मधारयौ। सलिलवत्

सलिलमिव। तन्नियमः यथा सर्वेषां सलिलानां प्रतिबन्धाभावमपेक्ष्यैव समुद्रैकाश्रयत्वनियमः। तथात्रापि तस्याः पुरुषशक्तिमपेक्ष्यैव तन्नियमः। सर्ववेदोक्तप्रकारेण ध्यानेन ब्रह्म ज्ञातव्यमिति नियम इत्यर्थः।। ३६९।।

369. The knowledge of one Brahma is the ultimate result of all the Vedas. This precept or rule is similar to the one stating that waters of all revers have resort in one ocean in the ultimate analysis.

**३७०. ।। ॐ दर्शयति च ॐ।।५।।**

श्रुतिः स्मृतिश्च सर्वशाखोक्तमार्गेण ब्रह्म ज्ञातव्यमित्यर्थं दर्शयति ज्ञापयतीत्यर्थः।। ३७०।।

370. Śruti and Smṛti too mention that it is only one Supreme God who should be understood by all the Vedas.

**।। उपसंहाराधिकरणम् ।। २ ।।**

**३७१. ।। ॐ उपसंहारोऽर्थाभेदाद्विधिशेषवत्समाने च ॐ।।६।।**

विधिशेषवत् विधिविहितस्येव। यथा विधिविहितत्वात्सन्ध्यावन्दनादिकमवश्यं कर्तव्यम्। तथार्थाभेदात् भेदो विभागः। सर्ववेदार्थभूतानामानन्दादिगुणानामपहतपाप्मत्वादिदोषाभावानां चाभेदादविभागात्। तानविभज्येति यावत्। उपसंहारः सर्वगुणानामप्येकबुध्द्यारोहणरूपोपसंहारः। उपास्य एक इति श्रुतौ विहितत्वात्कर्तव्यः। सोऽपि समाने च समानविषय एव। ये ब्रह्मणि योग्याः पूर्णत्वाविरोधिनो गुणाः तद्विषय एव न त्वयोग्यरोदनादौ। तथा सत्यनर्थप्राप्तेरित्यर्थः।। ३७१।।

371. Just as the commandment given in the Vedas such as regular performance of Sandhyā Vandana, have to be rigorously adhered to by all the branches, in the same way, all the attributes such as blissfulnes, freedom from blemishes have to be perceived by

the mind and the intellect in a manner which unifies all the descriptions given in the different branches at one place. Such unified perception applies only to eligible good attributes which conform to perfection of Brahma and not to uneligible attributes such as misery, remorse etc.

३७२. ।। ॐ अन्यथात्वं चशब्दादिति चेन्नाविशेषात् ॐ।।७।।

अन्यथात्वं सर्वगुणोपसंहारः कार्य इत्युक्तस्यान्यथाभावः। तस्याकर्तव्यत्वमेवावश्यमङ्गीकार्यम्। कुतः? शब्दात् आत्मेत्येवोपासीतेत्यनुपसंहारश्रुतेरिति चेन्न। अविशेषात् एते गुणा नोपसंहार्या इति विशेषप्रमाणाभावात्। सर्वैर्गुणैरित्यविशेषेणोपसंहारे तु विशेषप्रमाणसद्भावाच्चेत्यर्थः। आत्मेत्येवेत्येवकारस्त्वयोगव्यवच्छेदक इति भावः।। ३७२।।

372. Some may argue that such a unified consolidation of all attributes should not be done since in some Śrutis it is stated that Brahma should be worshipped only as Ātman. Such an argument is not correct because at no place in the Śruti, a special mention is made that such unified consolidation should not be made. The emphasis on the feature of Ātman is only to bring home the point that Brahma is not Anātman and He is Ātman only.

३७३. ।। ॐ न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ॐ।।८।।

परोवरीयस्त्वादिवद्यथा स एष इत्युक्तानां निरवधिकसर्वोत्तमत्वरूप-परोवरीयस्त्वादिगुणानामेवोपासनार्थम् उपसंहारो न सर्वगुणानाम्। तद्वत्सर्वगुणोपसंहारो न कर्तव्यो वा। कुतः? प्रकरणभेदात् परोवरीयो वैश्वानरादिप्रकरणभेदात्। अन्यथा तन्नस्यादित्यर्थः।। ३७३।।

373. However, if specific guṇas are mentioned in the different Prakaraṇas for the purposes of specific types of Upāsana, then such a unified consolida-

tion of all the guṇaṣ from the different Prakaraṇas need not be done for the purposes of that Upāsanā. For example, in one prakaraṇa, Brahma is described as the one suprior to everybody. The message in the Prakaraṇa is that he should be specially worshipped as the one possessing that attribute.

३७४. ।। ॐ संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॐ।।९।।

संज्ञातः सर्वविद्यानां भगवन्नामत्वेन तद्गुणोक्तिरूपत्वात्। सर्वविद्योक्त-गुणोपसंहारः। कार्य इति चेत्तदुक्तं तत्र चोद्ये तदिष्टमेवेति समाधानं तेनोपसंहारसूत्रेणोक्तमित्यर्थः। न केवलं युक्तिसिद्धमेतत्। किन्तु तदपि तस्मिन्नर्थे नाम वा एता इति प्रमाणमप्यस्ति। तु अस्त्येवेत्यर्थः।। ३७४।।

374. Since all the branches, all the lores and all the names ultimately refer to Brahma in their essential purport, a unified consolidation of all the attributes is further justified. Moreover, there is a clear confirmatory prescription to this effect in the Śrutis.

।। प्राप्त्यधिकरणम् ।। ३ ।।

३७५. ।। ॐ प्राप्तेश्च समञ्जसम् ॐ।।१०।।

उपसंहारानुपसंहारयोः कर्तव्यत्वं समञ्जसं युक्तम्। कुतः? प्राप्तेः तत्तद्योग्यपुरुषभेदेन तयोर्व्यवस्थितत्वादविरोधप्राप्तेश्चेत्यर्थः।। ३७५।।

375. Prescription of unified consolidation of the attributes, in some Prakaraṇas and negation of it in the others are both justified since they are relevant and applicable to differrent people according to their intrinsic worth and eligibility .

### ।। सर्वाभेदाधिकरणम् ।। ४ ।।

३७६. ।। ॐ सर्वाभेदादन्यत्रेमे ॐ।।११।।

इमे सर्वगुणोपसंहर्तृब्रह्मादयः। अन्यत्र तदनुपसंहर्तृभ्योऽन्यत्र। तत्फलविलक्षणमहाफले भवन्ति तद्भाजो भवन्ति। कुतः? सर्वाभेदात् सर्ववेदोक्तगुणानाम् अविभागेनोपसंहर्तृत्वेनोपासनादित्यर्थः।। ३७६।।

376. Those who perform the Upāsanā with consolidation of all attributes in one Brahma, experience relatively more bliss distinct from others who have not done so. This is the result of their Upāsanā in which they have perceived that all the guṇas described in the different Prakaraṇas have their resort in only one undifferentiated entity called Brahma.

### ।। आनन्दाधिकरणम् ।। ५ ।।

३७७. ।। ॐ आनन्दादयः प्रधानस्य ॐ।।१२।।

आनन्दादयः आनन्दो ज्ञानं सच्छब्दोदितं निर्दोषत्वम् आत्मपदोदितस्वामित्वमित्येते चत्वारो गुणाः। प्रधानस्य मोक्षस्यार्थे सर्वमुमुक्षुभिः उपास्या इत्यर्थः।। ३७७।।

377. For the purpose of the highest goal of Moksha, four attributes viz Blissfulness, Omniscience, Blemishlessness, All- pervasiveness, Ānanda, Jñāna, Nirdoshatva and Ātmatva are to be primarily cogitated upon.

### ।। प्रियशिरस्त्वाधिकरणम् ।। ६ ।।

३७८. ।। ॐ प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे ॐ।।१३।।

सर्वेषामधिकारिणां प्रियशिरस्त्वाद्यप्राप्तिः। तस्य प्रियमेव शिरः इत्यादिश्रुत्युक्तप्रियशिरस्त्वादिगुणोपासनयोग्यता नास्ति। किं तु केषाञ्चिदेव। कुतः? हि यस्मात् तेषां भेदे फलभेदे फलतारतम्ये हि प्रसिद्धा

नैव सर्वेति स्मृतिरस्ति। यस्माच्च भेदे फलभेदसिध्द्यर्थम् उपचयापचयौ उपासने वृद्धिह्रासौ। तारतम्यमिति यावत्। अपेक्षितौ तस्मादित्यर्थः।। ३७८।।

378. Some persons do not have the eligibility for Upāsanā as prescribed in some Prakaraṇa- such as *Priya* is His head, *Moda*- Bliss is His right side etc. In view of the existence of gradations in the fruits, there are gradations in the nature of the Upāsanā.

### ।। इतराधिकरणम् ।। ७ ।।

**३७९. ।। ॐ इतरे त्वर्थसामान्यात् ॐ।।१४।।**

तुशब्द एवार्थे। अर्थसामान्यात्। ल्यब्लोपनिमित्ता पञ्चमी। उपासनस्य स्वस्वप्राप्यफलसाम्यमपेक्ष्य इतरे चतुर्थ्यः सर्वेभ्यश्चेतरे मध्यमाः गुणाः देवादिभिरुपसंहर्तव्या एवेत्यर्थः।। ३७९।।

379. Some have the eligibility to perform the Upāsanā with unified consolidation of all the guṇas, while some others have the eligibility to conceive the four major attributes stated earlier, viz, Blissfulness, Blemishlessness, Omniscience and All- pervasiveness. However, many gods belong to the intermediate category of perceiveing as many guṇas as their eligibility for their fruits necessitates.

### ।। आध्यानाधिकरणम् ।। ८ ।।

**३८०. ।। ॐ आध्यानाय प्रयोजनाभावात् ॐ।।१५।।**

वेदेषु सर्वगुणोक्तिरुपसंहारश्चाध्यानाय सम्यग्ज्ञानाध्यानार्थं क्लृप्तो भवेत्। कुतः? प्रयोजनाभावात् गुणोक्तेस्तदुपसंहारस्य च ध्यानं विना प्रयोजनाभावादित्यर्थः।। ३८०।।

380. The prescriptions of unified consolidation of the guṇas or the lack of it are meant to facilitate the upāsanā and acquisition of appropriate knowledge commensurate with their eligible fruits. Otherwise there is no purpose or motive for these prescriptions.

**३८१. ।। ॐ आत्मशब्दाच्च ॐ।।१६।।**

आत्मेत्येवोपासीत इत्यात्रात्मेति भावप्रधानं साधारणञ्च। आत्मत्वमात्रोपास्तिविधायकः शब्द आत्मशब्दः। आत्मेत्येवोपासीतेति शब्दः। तस्माद्गुणान्तरव्यावृत्तिपूर्वमात्मत्वोपास्तिविधायकशब्दादनुपसंहारश्च सिध्यतीति चार्थः।। ३८१।।

381. The use of the word Ātman in the Śruti prescribing the relevant Upāsanā with the stress on the attribute of Ātmatva, clearly indicates that there are difference in the consolidation of the attributes according to the intrinsic worth and the eligibility of the Upāsakas.

**।। आत्मगृहीत्यधिकरणम् ।। ९ ।।**

**३८२. ।। ॐ आत्मगृहीतिरितरवदुत्तरात् ॐ।।१७।।**

यतः इतरवत् सत्यं ज्ञानमित्यादिवाक्ये सत्यादिपदैरन्येषां गुणानामिवात्मगृहीतिः आत्मैवेति वाक्येऽप्यात्मशब्देन चतुर्णां गुणानां ग्रहणं सम्भवति। कुतः? उत्तरात्। अत्र ह्येत इत्युत्तरवाक्याच्च। अतो न चतुर्गुणोपास्त्युक्तेस्तद्विरोध इत्यर्थः।। ३८२।।

382. Just as in the statement that Brahma is Satya, Jñāna and Ananta, many other attributes are also inferred from the words Satya, Jñāna and Ānanta, in the same way, in the statement that Brahma should be worshipped as Ātman only, the word Ātman will have to be interpreted to refer to the

four attributes of Blissfulness, Blemishlessness, Omini-Sicence and All pervasiveness which are to be necessarily perceived by all those who desire to have Moksha. This inference is clearly indicated by a subsequent sentence which states that all the different attributes get subsumed in the single attribute of Ātmatva.

॥ अन्वयाधिकरणम् ॥ १० ॥

३८३. ॥ ॐ अन्वयादिति चेत्स्यादवधारणात् ॐ॥१८॥

नन्वात्मेति वाक्यस्यानुपसंहारमानत्वमयुक्तम्। कुतः? अन्वयात् अत्मशब्दे सर्वगुणानामन्वयात्। तस्य तद्बोधकत्वादिति यावत्। इति चेत् स्यात् यत्परोक्तं तत्तथा स्यादेव। तथापि नानुपपत्तिः। कुतः? अवधारणात् आत्मेत्येवेत्यवधारणात्। न चानिर्णयः। आत्मशब्दो हि ब्रह्मादीन्प्रत्येव सर्वगुणान्वदति नान्यान्प्रतीति निर्णयोपपत्तेरित्यर्थः॥ ३८३॥

383. All the attributes can be inferred from the word Ātman. This thesis is acceptable. The emphasis on the term Ātman in the statement that Brahma should be worshipped as Ātman only, is meant to suggest that the Chaturmukha Brahma and other eligible Jīvas are capable of perceiving unified consolidation of all attributes during Upāsanā, while the extent of consolidation in the case of other Jīvas is according to their intrinsic worth.

॥ कार्याधिकरणम् ॥ ११ ॥

३८४. ॥ ॐ कार्याख्यानादपूर्वम् ॐ॥१९॥

कार्याख्यानात् ध्यानकार्यस्य मोक्षस्यालौकिकत्वोक्तेः। अपूर्वमलौकिक-गुणजातम्। ध्यातव्यमित्यर्थः॥ ३८४॥

384. One should meditate upon the unusual and unworldly attributes (*Aloukika Guṇas*) of the Brahma

because the effect of such meditation is described also to the unusual and unwordly.

।। समानाधिकरणम् ।। १२ ।।

३८५. ।। ॐ समान एवं चाभेदात् ॐ।।२०।।

एवं च एवमपि। ब्रह्मगुणानामलौकिकत्वेऽपि। वाण्याः समाने योग्यगुणविषय एवोपसंहारः न त्वयोग्यक्रियासु। तत्र त्वभेदात् अभेदमपेक्ष्य त्रिविक्रमत्वादीनां कादाचित्काणां क्रियाणां तत्स-जातीयनित्यविक्रान्त्यादिष्वन्तर्भाव्योपसंहारो भवेदित्यर्थः।। ३८५।।

385. There is difference between the extent and nature of the attributes consolidated by Chaturmukha Brahma and his consort Saraswati. Goddess Saraswatī has the eligibility to perceive all the Guṇas of Brahma but in regard to the unusual deeds of Brahma, she perceives them only in a very broad framework. For example she is able to perceive and meditate upon the valourousness of Brahma in a very general manner but not upon the specific deeds of unusual valour such as conquering three worlds by three steps. The latter are in general incorporated in the former. Perceiving all special deeds also is consistent with the eligibility of Chaturmukha Brahma. Thus, the thesis that every-body consolidates and meditates upon the Guṇas and the Kriyas of Brahma according to his own ability and also realises the fruits according to the status of these perceptions is valid.

३८६. ।। ॐ सम्बन्धादेवमन्यत्रापि ॐ।।२१।।

हिरण्यगर्भस्य तु अन्यत्रापि त्रिविक्रमत्वादिक्रियाविशेषेऽपि। एवं सर्व-दोपसंहारो युज्यते। कुतः? सम्बन्धात् क्रियाणां ब्रह्मणा तादात्म्यरूपसम्बन्धेन नित्यत्वादित्यर्थः।। ३८६।।

386. Does Chaturmukha Brahma perceive the unusual valourous deeds of Brahma, like the deeds of Trivikrama, in an eternal manner, or does he perceive them and meditates upon them eternally because such deeds are inseparable from and eternally associated with Brahma.

॥ नवाधिकरणम् ॥ १३ ॥

३८७. ॥ ॐ न वा विशेषात् ॐ॥२२॥

आत्मेति वाक्यस्थात्मशब्देन सर्वगुणानां ग्रहणं न वाभ्युपगम्यते। कुतः? विशेषात् अधिकारियोग्यताविशेषमपेक्ष्य तस्य तद्योग्यगुणाभिधायकत्वादित्यर्थः॥ ३८७॥

387. Even though the word Ātman has the intrinsic ability to convey all the Guṇas of Paramātman, in some cases, Guṇas may not be perceived because of the limitation of the special eligibility of the Upāsakas.

३८८. ॥ ॐ दर्शयति च ॐ॥२३॥

सर्वानितिश्रुतिः स्वोक्तार्थं प्रतिपादयतीत्यर्थः॥ ३८८॥

388. There is a clear statement in the Śruti to the effect that only eligible persons like Chaturmukha Brahma are able to perceive all the Guṇas of Brahma through the word Ātman while many others not having eligibility of such perception are unable to do so.

॥ सम्भृत्यधिकरणम् ॥ १४ ॥

३८९. ॥ ॐ सम्भृतिद्युव्याप्त्यपि चातः ॐ॥२४॥

आदिपदेन नञः समाकर्षः। चशब्द एवार्थः। सम्भृतिद्युव्याप्ती सम्यग्भरणप्रकाशव्याप्ती। न सर्वस्योपास्ये। किं तु देवाद्युपास्ये एव। कुतः? अत एवाधिकारियोग्यतायां विशेषसद्भावात् एवेत्यर्थः॥ ३८९॥

389. The attributes of *Sambhṛti* protecting the earth and the skies, and Dyuvyāpti pervading everything with his lustre can be perceived and meditated upon only by the Gods and not by other ineligible persons. This distinction is only due to the factor of differences in eligibility as described earlier.

**।। पुरुषाधिकरणम् ।। १५ ।।**

**३९०. ।। ॐ पुरुषविद्यायामपि चेतरेषामनाम्नानात् ॐ।।२५।।**

पुरुषविद्यायामपि सर्वविद्योत्तमत्वेन प्रतिज्ञातायामपि। पुरुषसूक्ताख्यविद्यायां केषाञ्चिदेवोक्तत्वादितरेषां तत्रोक्तेभ्योऽन्येषां च गुणानामनाम्नानात्। कर्तव्य एव सर्वविद्यागुणोपसंहार इत्यर्थः।। ३९०।।

390. Even in the *Purusha Sūkta* regarded to be the foremost among all Vidyās-only some attributes of Brahma are described while some others are not described. Thus, the Upāsaka should make efforts to consolidate in a unifying manner, the various attributes of Brahma from the different Vidyās propounded in the Śrutis.

**।। वेधाधिकरणम् ।। १६ ।।**

**३९१. ।। ॐ वेधाद्यर्थभेदात् ॐ।।२६।।**

अर्थभेदात् वेधाद्युपासनफलस्य हिंसादेर्यत्यादियोग्यफलाद्विलक्षणत्वात् वेधादि भिन्धि विद्धि शृणीहीत्युक्तवेधादिकं न सर्वोपास्यमित्यर्थः।। ३९१।।

391. Do all Upāsakas meditate upon the attributes such as killing, hitting and destroying of Brahma? The answer is no, because meditating upon such attributes provides a different type of fruits, such as tormenting the wicked. The *Sanyāsins*, for example, do not have the eligibility for such meditaton.

**॥ हान्यधिकरणम् ॥ १७ ॥**

**३९२. ॥ ॐ हानौ तूपायनशब्दशेषत्वात्कुशाच्छन्दस्तुत्युपगानवत्तदुक्तम् ॐ॥२७॥**

तुरवधारणे। यतः हानौ बन्धहानिरूपमुक्तौ। तदुक्तं मुक्तानामेतत्सामेति श्रुतावुपसनमुक्तम्। अतो मोक्षेऽपि तेषाम् उपासनम् अस्त्येव। तदपि कुशाच्छन्दस्तुत्युपगानवदेव न विधितः। यथा नियतब्रह्मयज्ञानां द्विजानां नियतसन्ध्योपासनानंन्तरमपि कुशैराच्छन्देन स्वेच्छयैव स्तुत्युपगान इवोभयत्र नाम्नोरध्ययनम्। तथा स्वेच्छयैव न विधितः। कुतः? उपायनशब्दशेषत्वात्। उपायनं मोक्षः उपासनाविधीनां मोक्षवाक्यशेषत्वादित्यर्थः। तथा च मोक्षार्था उपासनाविधयः कथं तत्रापि ता विदध्युरित्यर्थः॥ ३९२॥

392. Even in the Moksha, when freedom from bondage of Saṁsāra is achieved, Upāsanā has to be continued - of course only out of free will and not by any mandate. That Upāsanā is by freewill is indicated by the statements that the prescriptions of Vidhis are instrumental for Jñāna which in turn leads to Moksha. Hence after attaining Moksha, the mandatory nature of Vidhis is not warranted. The free-will nature of Upāsanā is similar to the voluntariness of recitation of stotra and singing of Sāma Gāna holding Kuśa grass even after duly completing the daily routine of Sandhyā Vandanam and Brahma Yajña.

**३९३. ॥ ॐ साम्पराये तर्तव्याभावात्तथा ह्यन्ये ॐ॥२८॥**

साम्पराये मोक्षे। उपासनं स्वेच्छयैवेत्यङ्गीकार्यम्। न त्वनिष्टनिवृत्त्यर्थम्। कुतः? तर्तव्याभावात् मुक्तैः परिहर्तव्यानिष्टस्यैवाभावात्। तदपि कुतः? हि यस्मादन्ये शाखिनः तथा तीर्णो हीति श्रुतिं पठन्ति। तस्मादित्यर्थः॥ ३९३॥

393. Some branch of Vedas states that Upāsanā in Moksha is fully voluntary, out of free-will because in Moksha there is no evil which is still to be warded off.

॥ छन्दाधिकरणम् ॥ १८ ॥

३९४. ॥ ॐ छन्दत उभयाविरोधात् ॐ॥२९॥

मुक्ताः छन्दतः स्वेछामनुसृत्यैव कर्म कुर्वन्ति न विधितः। कुतः? उभयाविरोधात्। कर्मकरणाकरणयोः विधिबन्धप्रत्यवाययोर-भावादित्यर्थः॥ ३९४॥

394. The Muktas perform deeds only out of free-will not out of any mandate because there is no mention either of prescription of Vidhi or the adverse consequence of not conforming to them.

३९५. ॥ ॐ गतेरर्थवत्त्वमुभयथाऽन्यथा हि विरोधः ॐ॥३०॥

हिर्हेतौ। उभयथा हि बन्धप्रत्यवाययोरभावादेव। गतेर्मुक्तेः पुरुषार्थत्वम् अन्यथा मुक्तौ बन्धप्रत्यवाययोर्भावे। विरोधः मुक्तेः संसारसमत्वेना-पुरुषार्थत्वरूपविरोधः स्यादित्यर्थः॥ ३९५॥

395. Moksha could be meaningful as a Purushārtha as a desired final goal, only if is not bound either by prescriptions of Vidhi or by adverse consequences of not conforming to Vidhis. Otherwise, if such bondage were to exist in Moksha, then it would be a self contradiction since Moksha is defined as freedom from bondage, and Moksha would have been equivalent to Saṁsāra in terms of the common feature of bondage.

३९६. ॥ ॐ उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् ॐ॥३१॥

यथा लोके यागाङ्गविष्णुक्रमणस्य क्रियानुष्ठाननियमः न यागसंपूर्त्यनन्तरमपि अस्ति। किं तु कदाचिदेव। तथा मुक्तानां

कदाचित्कर्म कुर्वन्ति न वेत्येवं तावदुपपन्नः युक्तः। कुतः एतत्? तल्लक्षणार्थोपलब्धेः तल्लक्षणस्य परम्परया कर्मसाध्यस्यार्थस्य मोक्षस्य। उपलब्धेः प्राप्तत्वादित्यर्थः।। ३९६।।

396. The fact that Muktas perform Karma only occasionally and that too at their free-will is justified because Moksha-which is the indirect (chain-linked) end-produce of all good Karmas-has already been realised by the Muktas. This is similar to the behaviour in the world where performer of a yāga would engage himself in karmas like Vishnu Kramaṇa before the Yāga and not after the yāga because such karmas are necessary only before the performance of Yāgas.

।। अनियमाधिकरणम् ।। १९ ।।

३९७. ।। ॐअनियमः सर्वेषामविरोधाच्छब्दानुमानाभ्याम् ॐ।।३२।।

अनियमः अपरोक्षज्ञानिनां मध्ये केषाञ्चिन्मोक्षः केषाञ्चिन्नेत्येवं-रूपव्यवस्थाभावो ज्ञायते। कुतः? सर्वेषामपि मोक्षेऽविरोधात् निषेधकाभावात्। किं च शब्दानुमानाभ्यां न कश्चिदिति श्रुतेः तन्मूलकानुमानाच्चेत्यर्थः।। ३९७।।

397. In the case of Upāsanā, there is a rule that only some are eligible to perceive all the guṇas of Brahma while many others can perceive only few of them. However, in the case of realising Moksha, there is no such rule that only some Aparoksha Jñānis achieve Moksha while some others do not. There is no statement negating the realisation of Moksha by all aparoksha Jñānis. There is a clear statement in Śruti that an Aparoksha Jñāni never experiences Saṁsāra but that he would definitely become Mukta. Further, there is deductive logic

to prove that Mukti is necessarily realised by Aparoksha Jñāna.

**।। यावदधिकरणम् ।। २० ।।**

**३९८. ।। ॐ यावदधिकारमवस्थितिराधिकारिकाणाम् ॐ।।३३।।**

आधिकारिकाणां योग्यतानुसार्युपासनशीलानां ब्रह्मादीनां स्वस्वाधि कारानुसारेणैव मुक्तावस्थितिः अवस्थितानामुपासनावत्तारतम्येनैव मुक्तौ तेषां फलमित्यर्थः।। ३९८।।

368. In Mukrti, there is system of gradation according to the instrinsic worth (Yogyatā) of the Muktas, and not according to the gradation in their Upāsanas or efforts because the latter is also governed by the gradation in the intrinsic worth.

**३९९. ।। ॐ अक्षरधियां त्वविरोधः सामान्यतद्भावाभ्यामौपसद-वत्तदुक्तम् ॐ।।**

तु शब्दोऽप्यर्थः। अक्षरधियां ब्रह्मज्ञानिनाम्। विषमत्वेऽप्यविरोधः विरोधो नास्ति। कुतः? ब्रह्मधीत्वात्। किं च सामान्यतद्भावाभ्यां सर्वेषां दोषाभावात् उत्तमेभ्यः अधमानाम् उपकाराभावाच्च। कथम्? औपसदवत् सच्छिष्यवत्। किं च तदुक्तं तत् असमत्वेऽपि विरोधी नास्तीत्येतन्नानेति तुरश्रुतावुक्तमतोऽप्यविरोध इत्यर्थः।। ३९९।।

399. There is not at all any conflict due to envy, hatred etc. among those who have acquired Aparoksha Jñāna i.e. among the Muktas. This is so because all the Muktas have the common feature of being free from all blemishes which alone cause envy, hatred etc. Further, Muktas who are lower in gradation have been obliged by those higher in the gradation in terms of disseminating the knowledge about Brahma. The relationship is similar to that between a preceptor and a well-behaved true

disciple. The fact there is no conflict among the Muktas due to the abscence of blemishes is corroborated by the statements in Śruitis.

॥ इयदामननाधिकरणम् ॥ २१ ॥

४००. ॥ ॐ इयदामननात् ॐ॥३५॥

अधिकारितारतम्यम् इयदेव प्राणावधिकमेव। कुतः? आमननात् प्राणो वावेति श्रुतेरित्यर्थः॥ ४००॥

400. Gradation of the Upāsakas is confined only upto Mukhya Prāṇa because it is clearly stated in the Śruti that Prāṇa is the Supreme of all Upāsakas and that is why he is called as Bhūyān.

४०१. ॥ ॐ अन्तराभूतग्रामवदिति चेत्तदुक्तम् ॐ॥

भूतग्रामवत् यथा नामादिप्राणसमूहे एकस्मादेक उत्तमो दृष्टः। तथान्तरा परमात्मानं श्रियं च विना प्राणादप्युत्तमोऽस्त्विति चेन्नेति शेषः। यतस्तदुक्तं तत्र प्राणादुत्तमाभावे। नहीति प्रमाणमुक्तम्। अत इत्यर्थः॥ ४०१॥

We cannot argue that let there be some body except Paramātman and Laxmidevi superior to Prāṇa in the same manner as we establish gradation - the next one superior to the preceding one among the entities such as Nāma, Vāk, Manas, Saṅkalpa, chitta, Dhyāna etc. There is a clear evidence in the Śruti that Prāṇa is the supreme among the Upāsakas.

४०२. ॥ ॐ अन्यथा भेदानुपपत्तेरिति चेन्नोपदेशवत् ॐ॥३७॥

अन्यथा प्राणादप्युत्तमाभावे। प्राणपरमात्मनोर्भेदानुपपत्तिरिति चेन्न। कुतः? यतः उपदेशवत् यथा श्रुतावुक्तं तथाङ्गीक्रियते। अतो नोक्तदोष इत्यर्थः॥४०२॥

402. If Prāṇa is regarded as Supreme and if there is no body else superior to him, then the distinction be-

tween Prāṇa and Paramātman would be incongruent with this. However, it is not so because it is preached in the Śruti, that the word "Sārvi" appearing in the Śruti while describing Prāṇa as Bhūyān, should be interpreted in a restricted manner and that Paramātma is indeed superior to Prāṇa.

॥ व्यतिहाराधिकरणम् ॥ २२ ॥

४०३. ॥ ॐ व्यतिहारो विशिंषन्ति हीतरवत् ॐ॥३८॥

व्यतिहारः प्राणप्रकरणादनन्तरं विष्णोः प्रकरणात् प्राक्प्रश्नप्रतिवचनयोरध्याहारः कार्यः। कुतः? हि यस्मादितरवन्नामादितो वागादिकमिव प्राणवादिनः सकाशात् सत्याख्यविष्णुवादिनः छन्दोगाः एष तु वेति तुशब्देन विशिंषन्ति व्यावर्तयन्ति तस्मादित्यर्थः॥ ४०३॥

403. In Chāndogya Śruti, the Prakaraṇa which propounds the superiority of "Satya" follows the Prakaraṇa that propounds the superiority of Prāṇa. In between the two Prakaraṇas, there is no specific question as to who is superior to Prāṇa so that the folowing Prakaraṇa could be interpreted as an answer to see the superiority of Vishnu in relation to Prāṇa. However, such question-answer linkage between the two Prakaraṇas should be inter-polated, because the later Prakaraṇa begins with a distinguishing preposition of "Tu" as in the case of the statements establishing the gradation between Nāma, Vāk etc.

॥ सत्याधिकरणम् ॥ २३ ॥

४०४. ॥ ॐ सैव हि सत्यादयः ॐ॥३९॥

हि यस्मात्सत्याद्याः अहमात्मान्ताः पदार्थाः। सैवेश्वराख्यपरदेवतैव। तस्मात्प्राणादधिका बहवः न। किं तु श्रीतदीशावेवेत्यर्थः॥ ४०४॥

404. In the Śruti, it is stated that Satya, Vijñāna, Mati etc. are superior to Prāṇa. The entities described by the terms such as Satya, Vijñāna etc. are all the same paradevatā-supreme God. Hence Vishnu and Laxmī are the only entities above Prāṇa in gradation and not many other entities.

॥ कामाधिकरणम् ॥ २४ ॥

४०५. ॥ ॐ कामादितरत्र तत्र चायतनादिभ्यः ॐ॥४०॥

लक्ष्मीस्तत्र भगवत्समीपे स्थिता सती। इतरत्र च भूम्यादावपि। कामादीशेच्छयैवावतारान्करोति। कुतः? आयतनादिभ्यः सर्वगतत्वप्रति-पादकसर्वायतनेत्यादिश्रुत्यादिभ्य इत्यर्थः॥ ४०५॥

405. Goddess Laxmi stays near Vishnu only out of her own will which is promted as per the will of Vishnu. She also incarnates into the world by the will of Vishnu. All this is inferred from the Śruti propagating that Vishnu is the final resort of all and that He is all-pervasive.

४०६. ॥ ॐ आदरादलोपः ॐ॥४१॥

आदरात् भगवति निरुपाधिकभक्त्यतिशयात्। अलोपः श्रियो भगवदुपासनाभावो नेत्यर्थः॥ ४०६॥

406. Goddess Laxmi would never remain without Upāsanā of Vishnu because she has uninterrupted and unprompted natural devotion in the supreme Lord.

४०७. ॥ ॐ उपस्थितेस्तद्वचनात् ॐ॥४२॥

श्रियो नित्यमुक्तत्वं युज्यते। कुतः? उपस्थितेः हरिसमीपे सदा स्थितेः। श्रियो नित्यसमीपस्थत्वं च। तद्वचनात् द्वावेताविति नित्यसम्बन्धि-त्ववचनाज्ज्ञायत इत्यर्थः॥ ४०७॥

407. Since Laxmidevi stays eternally in the vicinity of Vishnu, She is Nitya Muktā. There is a statement in the Śruti conveying that Laxmi and Vishnu are eternally related to each other.

॥ निर्धारणाधिकरणम् ॥ २५ ॥

४०८. ॥ ॐ तन्निर्धारणार्थनियमस्तद्दृष्टेःपृथग्घ्यप्रतिबन्धः फलम् ॐ॥४३॥

यतस्तन्निर्धारणार्थनियमः वेदार्थनिश्चयो वेदार्थनियमश्चेत्येतद्रूपम्। श्रवणमननफलम्। ध्यानफलभूतायाः। तद्दृष्टेः ब्रह्मदर्शनात्। पृथगेव भिन्नमेवातो न ब्रह्मदृष्टिः श्रवणादिना भवतीत्यर्थः। तथापि न श्रवणमननवैयर्थ्यम्। कुतः? हि यस्मात्। अप्रतिबन्धः ब्रह्मदृष्टिप्रति-बन्धकनिवृत्तिः। तन्निश्चयः तन्नियमद्वारा श्रवणमननयोः फलम्। अतो ध्यानसाध्यापि दृष्टिः प्रतिबन्धकनिवृत्तिद्वारा श्रवणादिसाध्या भवति। तदर्थं श्रवणादिकमपि कार्यमेवेत्यर्थः। हि शब्देन आत्मा वाऽरे इति श्रुतिः सूचिता॥ ४०८॥

408. In this, it is propounded that all the three means, viz, Śravaṇa, Manana, and Upāsanā should be necessarily performed by all those desirous of Moksha. Knowledge of the Tattwas is the result of Śravaṇa. Conviction that this is the true meaning of the Vedas is the result of Manana-cogitation. However, both these results are different from the results of Brahma. The last results can be realised only by meditation-dhyāna and Upāsanā. If Dhyāna is the instrument for Brahma Darshana then what is the necessity of Śravaṇa or Manana? The answer is that Śravaṇa and Manana are indeed required to remove the obstacles that impede the realisation of Brahmadarshana. Ignorance, Doubt and Pervasion are the real impediments.

Śarvaṇa removes ignorance and Manana removes Doubt and Pervasions. After the removal of the obstacles, Dhyāna bestows the results of Brahma Darshana. There is corroborative statement in Brihadāraṇyaka Upanishad in this regard.

।। प्रदानाधिकरणम् ।। २६ ।।

४०९ ।। ॐ प्रदानवदेव हि तदुक्तम् ॐ।।४४।।

प्रदानवत् सम्यक्प्रीतिपूर्वकं गुरूपदेशयुक्तमेव श्रवणादिकं ज्ञानसाधनं न केवलम्। कुत:? हि यत:। तदुक्तम्। तस्य ज्ञानस्य गुरुप्रसादाधीनत्वं आचार्यवानिति श्रुतावुक्तमत इत्यर्थ:।। ४०९।।

409. Śarvaṇa, Manana and Dhyāna would yield the stipulated results only when they are handed over with affection by a preceptor. It is stated in the Śruti that only a person who has a preceptor would understand the Vedas.

।। लिङ्गभूयस्त्वाधिकरणम् ।। २७ ।।

४१०. ।। ॐ लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ॐ।।४५।।

तत् गुरुप्रसादपूर्वकप्रदानमात्रं बलीय: अतिशयेन बलवत्। कुत:? लिङ्गभूयस्त्वात् वृषभहंसजलवायसरूपेभ्यो वाय्वग्निवरुणेभ्य: श्रुतविद्येनापि सत्यकामेन वचनात्। लिङ्गभूयस्त्वात् गुरुप्रदानादि-रूपलिङ्गबाहुल्यदर्शनात्। तथापि तदपि श्रवणादिकमपि कार्यम्। कुत:? श्रोतव्य इति श्रुतेरित्यर्थ:। हि शब्द:श्रुतिसूचक:।। ४१०।।

410. The preaching of the preceptor and his pleasure and affection are more effective instruments in the process of achieving Brahma Darshana because there are many strong reasons for drawing this inference. Even though Satyakāma had heard the tattwas from the bull, swan, crow etc., he did approach his Guru for knowledge and his

benevolance, and Guru, out of compassion for him did preach him, and shower his pleasure on him. Further, Śravaṇa, Manana and Dhyāna should also be practised because there is clear prescription for doing so.

॥ पूर्वविकल्पाधिकरणम् ॥ २८ ॥

४११. ॥ ॐ पूर्वविकल्पः प्रकरणात्स्यात्क्रियामानसवत् ॐ॥४६॥

क्रियामानसवत् मानसक्रियारूपध्याने यथा विकल्पः तथा पूर्वविकल्पः पूर्वप्राप्तेन गुरुणा समस्य पश्चात्प्राप्तस्य गुरोः। विकल्पः ग्राह्यो वा न वेति विकल्पः स्यात्। न तु स्वीकार्य एवेति विधिः। कुतः? प्रकरणात् प्रकृष्टानुग्रहमपेक्ष्य गुरोः स्वीकार्यत्वादिति भावः॥ ४११॥

411. Some rules for accepting a preceptor are set out here. The option of acception or not acception a second Guru when there is already a Guru accepted in the first instance, arises only in a situation when the second Guru who is equal or superior to the first one, is willing to bestow comprehensive favours (Prakaraṇa) on the disciple. Further if the second Guru is inferior to the first one in terms of knowledge, abilities etc., then there is no question of considering him for acceptance as Guru. The option in regard to acceptance of Gurus are similar to those that arise in the context of two types of Dhyāna - the function of Mind- which yield equivalent fruits.

४१२. ॥ ॐ अतिदेशाच्च ॐ॥४७॥

पूर्वगुरुणैव स्वसमोत्तमगुरुस्वीकारायातिदेशात्। यथेति पौष्यायणश्रुत्यातिदिश्यमानत्वात्। युक्तमेव पश्चात्तनस्वीकरणमित्यर्थः॥ ४१२॥

412. There is a clear mandate in the Śruti to the effect that the second Guru who is equivalent or supe-

rior to the first one alone could be accepted.

॥ विद्याधिकरणम् ॥ २९ ॥

४१३. ॥ ॐ विद्यैव तु निर्धारणात् ॐ॥४८॥

नान्यः पन्था इति निर्धारणादन्यनिषेधेन ज्ञानस्यैव मोक्षसाधनत्वनिश्चयात्। विद्यैव मोक्षसाधनं न कर्मादिकमित्यर्थः। श्रुतेः प्राबल्यद्योतकस्तु-शब्दः॥४१३॥

413. It is propounded that knowledge alone is the true means for Mukti. Knowledge of Brahma alone is the means for Mukti and no karma. This is so because it has been emphatically asserted in the Śrutis that there is no path to Mukti other than that of Jñāna.

४१४. ॥ ॐ दर्शनाच्च ॐ॥४९॥

न केवलं परोक्षज्ञप्तिरूपविद्ययैव मोक्षः। किं तु दर्शनाच्च ब्रह्म-साक्षात्कारादपि। अतो न ध्यानवैयर्थ्यमित्यर्थः॥ ४१४॥

414. It is not just the learning derived from the Vedas but the visible perception-*Aparokṣa Jñāna* of Brahma that would yield the Moksha.

॥ श्रुत्यधिकरणम् ॥ ३० ॥

४१५. ॥ ॐ श्रुत्यादिबलीयस्त्वाच्च न बाधः ॐ॥५०॥

मोक्षस्य ज्ञानसाध्यत्वेऽबाधः कर्मणैवेति स्मृतिविरोधो नास्ति। कुतः? श्रुत्यादिबलीयस्त्वात् ज्ञानस्य मोक्षसाधकत्वोपपादकत्वमेवं विदित्वेत्यादिश्रुतिलिङ्गादेरतिबलवत्त्वेन स्मृतिगतैवशब्दस्यायोग-व्यवच्छेदार्थत्वोपपत्तेरित्यर्थः। एतत्सूचनाय चशब्दः॥ ४१५॥

415. We cannot argue that Karma is the real means for Mukti simply because in Smṛti like Bhagavadgītā, it seems to have been asserted that kings like Janaka realised self-realisation through Karma

only. Statements in Śruti propounding that Jñāna alone is the direct means of Mukti, are more powerful than the statements in Smṛti. There are also inferences based on deductive logic and some statements in Smṛtis which corroborate this prime role of Jñāna in achieving Mukti. Indra is known to have sought Tattwa Jñāna even after performing several Karmas, for realising Mukti. The statement in the Bhagavadgītā should be interpreted to mean that Karma could have an indirect linkage with Moksha.

### ।। अनुबन्धाधिकरणम् ।। ३१ ।।

४१६. ।। ॐ अनुबन्धादिभ्यः ॐ।।५१।।

न केवल श्रवणादिना। नापि प्रबलगुरुप्रसादेन ब्रह्मदर्शनं भवति। किं त्वनुबन्धशब्दितहरिगुरुभक्तिशमादिभ्यश्चेत्यर्थः।। ४१६।।

416. Brahma-darshana can be realised through the means of Bhakti, concentration on Brahma, self-control etc. and not through hatred or enmity with Brahma.

### ।। प्रज्ञान्तराधिकरणम् ।। ३२ ।।

४१७. ।। ॐ प्रज्ञान्तरपृथक्त्ववद्दृष्टिश्च तदुक्तम् ॐ।।५२।।

प्रज्ञान्तरं प्रज्ञाविशेषः। ध्यानमिति यावत्। तस्य पृथक्त्ववत् अनेकप्रकारत्ववत्। तदनुसारेण दृष्टिश्च ब्रह्मदृष्टिरपि अनेकप्रकारा न सर्वेषामेकविधा। किं च तदुक्तम्। तद्दृष्टेरनेकविधत्वम् अन्तर्दृष्टय इति श्रुतावुक्तं चेत्यर्थः।। ४१७।।

417. In this, it is asserted that there is gradation among the Muktas. Just as there are different types and gradations of meditation, in the same way there are different grades of Brahma-jñāna. This has

been clearly stated in the Śrutis that some have inward perception (Antardṛṣṭi), some others perceive Him externally (Bahirdṛṣṭi) and some perceive His different Avatāras and some are capable to perceive all - pervasiveness of Brahma. Moksha is realised by everybody who has perceived Him - though in different gradations.

॥ न सामान्याधिकरणम् ॥ ३३ ॥

४१८. ॥ ॐ न सामान्यादप्युपलब्धेर्मृत्युवन्न हि लोकापत्तिः ॐ॥

मृत्युवत् मृत्युमात्रानन्तरं यथा न मुक्तिः। किं तु चरममृतिविशेषानन्तरमेव। तद्वदत्रापि भगवद्रूपाणां साम्येऽपि उपलब्धेः। भगवद्दृष्टिसामान्यात्साधारणरूपापरोक्षज्ञानात्। न सर्वेषां मुक्तिः। किं तु स्वस्वबिम्बदर्शनादेव। न चैवं सामान्यदर्शनस्य वैफल्यम्। तस्य महरादिलोकप्राप्तिसाधनत्वात्। न चैतावता तस्य मोक्षहेतुत्वं प्राप्नोति। हि यतः। लोकापत्तिः लोकप्राप्तिमात्रं न मुक्तिः। तस्मादित्यर्थः। हीत्यनेन सामान्यदर्शनादिप्रमाणप्रसिद्धिश्च सूचिता॥ ४१८॥

418. It is asserted here that Bimba Jñāna is the cause for Mukti. Mukti is not realised by everybody who acquires aparokṣa Jñāna of Brahma in a general way. For achieving Mukti, Jīva should acquire the Aparokṣa Jñāna of Brahma as his Bimba from which the image has emanated in the form of Jīva. This is similar to the situation that every death is not Mukti, but it is only after the final death of a special kind that one becomes eligible for Mukti. Similarly it is only after the special kind of Aparokṣa Jñāna that one realises Mukti. However, Aparokṣa Jñāna of a general kind is not futile because it would make Jīva eligible for certain types of worlds like Maharloka.

### ।। परेणाधिकरणम् ।। ३४ ।।

**४१९. ।। ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ।।५४।।**

तुरपि यद्यपि। परेण च परमात्मनैव। ब्रह्मदर्शनम्। तथापि शब्दस्य भक्तिरेवैनमिति श्रुतेः ताद्विध्यं परमात्मन इव भक्तेः स्वातन्त्र्येण ब्रह्मदर्शनहेतुत्ववाचित्वं युज्यते। कुतः? दर्शनादौ कारणत्वादिति हेतुरुपस्कर्तव्यः। यद्वा परेण वाच्येन निमित्तेन शब्दस्य भक्तिरिति श्रुतेः। ताद्विध्यं युक्तमित्यर्थः। तर्हि कथं भक्तिरिति वाक्येन सत्स्वप्यन्यसाधनेषु अनुबन्धो भक्तिः विशिष्योच्यत इत्यत उक्तम्। भूयस्त्वादिति। तस्याः साधनेषु। भूयस्त्वात्प्राधान्यात्तदभिप्रायेणानुबन्धो भक्तिर्विशिष्योच्यत इत्यर्थः।। ४१९।।

419. Moksha and Brahma Darshana are caused only by Brahma. However, the statement that Bhakti alone leads to Brahma Darshana is justified because Brahma causes the Brahma darshana to be effected only by using Bhakti as a rational means of Brahma Darshana. Since Bhakti is the most prominent means among several means, it is singled out for being stressed in the Śruti.

### ।। एकाधिकरणम् ।। ३५ ।।

**४२०. ।। ॐ एक आत्मनः शरीरे भावात् ॐ।।५५।।**

अंशोंऽशीतिपदयोरर्थ एक एव अंशांशिनोरैक्यमेव। कुतः? आत्मनः अंशिनः। इन्द्रादेः शरीरे कर्मनिर्मितशरीरे। अंशस्यार्जुनादेः भावात्तदभिमानितया सत्त्वादित्यर्थः।। ४२०।।

420. It is asserted here that Aṁśa and Aṁśi are one and the same and thus the intrinsic worth (Yogyatā) of Jīva has no beginning. Arjuna is regarded as the Aṁśa of Indra who is the Aṁśi. We can not argue that since Arjuna is born separately,

intrinsic worth of Jīva can not be regarded as an entity without a beginning. In fact , Aṁśa like Arjuna resides, in the body acquired through the Karmas of Aṁśi, as its possessor.

४२१. ।। ॐ व्यतिरेकस्तद्भावभावित्वान्न तूपलब्धिवत् ॐ।।५६।।

उपलब्धिवत् ज्ञानसुखादौ परस्परं भेद इव अंशांशिनोरपि। व्यतिरेको भेद इति तु न। कुतः? तद्भावभावित्वात् अंशस्यांशिकृतभावशब्दितो-पासनजन्यफलानुभवित्वात्। अन्यथा तन्नस्यादित्यर्थः।

421. There is differentiation in regard to knowledge and pleasure between Aṁśa and Aṁśi. However, there is no total distinction between Aṁśa and Aṁśi. Aṁśa experiences the results of the Upāsanā done by Aṁśi.

।। अङ्गावबद्धाधिकरणम् ।। ३६ ।।

४२२. ।। ॐ अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ।।

तुशब्दो विशेषे। अङ्गावबद्धाः हरेरङ्गाश्रिताः। देवा अपि तत्परिवारत्वेन देवैरुपास्याः। तदुपसंहारे तु विशेषोऽस्ति। कः? देवानां प्रतिवेदं सर्ववेदगतासु शाखासु उक्तं यद्ब्रह्माद्यङ्गदेवतावबद्धगुणजातं तत्सर्वं रुद्रादिषु नोपसंहार्यम्। किं तु योग्यमेवेत्येवं रूप इत्यर्थः।। हीत्यनेन समत्वाद्वेति स्मृतिप्रसिद्धिः सूचिता।। ४२२।।

422. The gods like Chaturmukha Brahma, should be worshipped not independently but as the family of subordinates to the Supreme Lord Vishnu. However, in regard to perceiving the guṇas among the subordinate gods, all those guṇas that are described in the different branches of different Vedas, as relevant to Chaturmukha Brahma should not be perceived as applicable to other gods like Rudra etc. There is corroboration in the Smṛtis in this regard.

४२३. ।। ॐ मन्त्रादिवद्वाऽविरोधः ॐ।।५८।।

मन्त्रादिवत् यथाऽग्न्याद्यधमदेवतावाचिमन्त्रविद्यानां ब्रह्माद्युत्तमदेवतावाचित्वं तथाऽविरोधः अधमगुणानामुत्तमेषूपसंहारेऽपि विरोधो नास्तीति वाभ्युपगम्यत इत्यर्थः।। ४२३।।

423. There is no conflict if the attributes of lower gods are perceived into the superior gods. This is similar to the situation of interpreting the Mantra Vidyās pertaining to the lower gods like Agni, in favour of the superior gods like Chaturmukha Brahma.

।। भूमाधिकरणम् ।। ३७ ।।

४२४. ।। ॐ भूम्नः क्रतुवज्ज्यायस्त्वं तथा च दर्शयति ॐ।।५९।।

क्रतुवत् यथा क्रतुशब्दितप्रायणीयाद्यङ्गजातस्य विकृतिक्रतुषु अनुवृत्तित्वम् अनुष्ठेयत्वं च। तथा भूम्नः पूर्णत्वगुणस्येतरगुणेभ्यो ज्यायस्त्वं विशिष्टत्वम्। आनन्दादिगुणेष्वनुवृत्तितयोपासनस्य सफलत्वं सर्वोपास्यत्वं चेत्येवं रूपं युज्यते। कुतः? एतत् हि यस्माद्भूमैव देव इति श्रुतिः। तथा दर्शयति प्रतिपादयति तस्मादित्यर्थः।। ४२४।।

424. All the Upāsakas should necessarily cogitate upon the atrribute of Perfection and Fullness - Bhūmaguṇa because this Bhūmaguṇa is the most prominent among all guṇas and it is a common complement to all the other guṇas such as Bliss, Knowledge etc. This is similar to the prominent status of Kratu - consisting of technical components such as Deekshā, Prayāṇeeya, Udayaneeya, three Sawanās and Avabhṛta - which all ought to be performed in every yāga to realise its respective fruits. This is how the Śruti proclaims.

## ।। नानाशब्दाधिकरणम् ।। ३८ ।।

४२५. ।। ॐ नाना शब्दादिभेदात् ॐ।।६०।।

भूमगुणः सर्वैर्यथायोग्यं नानाप्रकारेणोपास्यः। न त्वेकप्रकारेण। कुतः? शब्दादिभेदात्। शब्दादिप्रमाणैरधिकारिभेदात्। भूमगुणस्य नानाप्रकारेण प्रतीतेरित्यर्थः।। ४२५।।

425. The attribute of Fullness-Bhūmaguṇa is cogitated upon by different Adhikāris in different ways according to their intrinsic worth. Perception of fullness would be differet for different Upāsakas with diverse intrinsic worth. This distinction in perceptions is inferred from the authorities of Śruti, Anumāna and Pratyaksha.

## ।। विकल्पाधिकरणम् ।। ३९ ।।

४२६. ।। ॐ विकल्पो विशिष्टफलत्वात् ॐ।।६१।।

विकल्पः स्वस्वमोक्षसाधनान्यनृसिंहाद्युपासनं कार्यं वा न वेति द्विविधः प्रकारः स्यात्। कुतः? विशिष्टफलत्वात् तथोपासनस्य दुरितनिवृत्तिरूप-फलविशेषमपेक्ष्य कर्तव्यत्वेन तदनुसारेण विकल्पस्यैव युक्तत्वा-दित्यर्थः।। ४२६।।

426. That question is whether the Upāsakas should worship and meditate upon the forms of Brahman, different from their own Bimba form. Worshipping the forms such as Narasiṁha, other than the Bimba is optional because such propitiation of the other forms has the purpose of yielding specific fruits such as removal of impediments in the path of Moksha. Those who are in need of such special fruits could worship these different forms other than Bimba form and others need not do so. There is no categorical prescription either that one should or that one should not worship.

॥ काम्याधिकरणम् ॥ ४० ॥

**४२७. ॥ ॐ काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॐ॥६२॥**

काम्यास्तु काम्यसाधनरूपे कामितसाधनभगवद्गुणास्तु। यथाकामम्। स्वस्वफले कामानुसारेण। समुच्चीयेरन्न वा अमुमुक्षुभिरुपसंहर्तव्याः मुमुक्षुभिस्तु नोपसंहर्तव्या इति वा व्यवस्थितविकल्पः स्यात्। कुतः? पूर्वहेत्वभावात् मुमुक्षूणां मोक्षेच्छापूर्वकालीनपूर्वसूत्रोक्तान्यकामाख्य-हेत्वभावात्। एवं मुमुक्षुभिरेवेश्वरप्रीत्यर्थम् उपसंहार्या फलार्थं नोपसंहार्या इति वा विकल्पः स्यादित्यर्थः॥ ४२७॥

427. Should the eligible Upāsakas who desire to realise Moksha, necessarily cogitate upon such guṇas of Brahman as are instrumental to bestowing the desires other than the Moksha? The answer is that only those Upāskas who want to realise the worldly desires such as wealth, good life etc. should consolidate and cogitate upon these guṇas according to the intended fruits. The Upāsakas desirous of Moksha need not do so because they do have the worldly desires prior to the desire of Moksha.

॥ अङ्गाधिकरणम् ॥ ४१ ॥

**४२८. ॥ ॐ अङ्गेषु यथाश्रयभावः ॐ॥६३॥**

अङ्गेषु भगवदङ्गेषु। यथाश्रयभावः चक्षोस्सूर्योऽजायतेत्यादौ यथा यथाऽऽ-श्रयत्वमुक्तं तथा तैरुपासनं कर्तव्यमित्यर्थः॥ ४२८॥

428. The gods as dependent and subordinate members of the body of Brahma, should worship those parts of the body of Brahma in which they have taken resort. Sūrya is born from the eyes of Brahma and he should meditate upon that limb of his resort.

Such Upāsanā by gods is the means for their realisation of Brahma.

४२९. ।। ॐ शिष्टेश्च ॐ।।६४।।

यस्मिन्निति श्रुतिविहितत्वाच्च तथोपासनं कर्तव्यमित्यर्थः।। ४२९।।

429. There is clear prescription in the Śruti that Gods should meditate upon those respective parts of the body of Brahma in which they are given resort.

४३०. ।। ॐ समाहारात् ॐ।।६५।।

समाहारशब्देनोपसंहारफलश्रुतिर्गृह्यते। देवानां स्वस्वजनकाङ्गकत्वरूप-गुणोपसंहारे फलवचनाच्च। तैस्तथोपसंहृत्य उपासनं कर्तव्यमित्यर्थः।। ४३०।।

430. There is the corroborative statement in Śruti that gods should consolidate and meditate upon those limbs from where they are born and this upāsanā gives them the most cherished goal of highest world.

४३१. ।। ॐ गुणसाधारण्यश्रुतेश्च ॐ।।६६।।

गुणानां भगवद्गुणानाम्। साधारण्यस्य सर्वोपास्यत्वस्य। श्रुतेः साधारण्यादिति श्रुत्युक्तत्वाच्च। देवैस्तथोपासनं कार्यमित्यर्थः।। ४३१।।

431. The attribute that the eyes of Brahma are the resort for sun- god, and similar such attributes should in any case be meditated upon since there is already a general prescription that all guṇas, should be commonly consolidated and meditated upon by the Upāsakas desirous of Moksha.

।। नवाधिकरणम् ।। ४२ ।।

४३२. ।। ॐ न वाऽतत्सहभावश्रुतेः ॐ।।६७।।

अङ्गदेवतोपासनं देवान्यैः न कार्यम्। किं तु देवैरेवेति वा व्यवस्थित-

विकल्पः स्यात्। कुतः? अतत्सहभावश्रुतेः तत्सहश्रुतेरभावात्। सर्व-शाखागतगुणोपासनेन सहाङ्गदेवतोपासनस्याश्रवणादित्यर्थः।। ४३२।।

432. The Upāsana of the limbs of Brahma as the resort of gods, should not be done by Upāsakas other than the gods. In the different branches of the Vedas, the Upāsanā of the limbs of Brahma is not heard in conjunction with prescriptions of the other Upāsanas, mandated for the realisation of Moksha.

४३३. ।। ॐ दर्शनाच्च ॐ।।६८।।

सत्यज्ञान इति श्रुतौ अस्यार्थस्य दर्शनादुक्तत्वाच्च देवैरेवाङ्गदेवतोपास्तिः कार्या नान्यैरित्यर्थः।।४३३।।

433. There is also a statement in the Śruti prescribing that gods alone should meditate upon the limbs of Brahma as their resort.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु तृतीयाध्यायस्य तृतीयः पादः।।

## Pāḍa IV

Earlier it has been asserted that Jñāna is a prominent means for realising Moksha. In this pāda, it will be argued that Jñāna could be the means for realising many fruits other than the Moksha as well.

**।। पुरुषार्थाधिकरणम् ।। १ ।।**

**४३४. ।। ॐ पुरुषार्थोऽतः शब्दादिति बादरायणः ॐ।।१।।**

पुरुषैरर्थ्यमानं यच्छुभफलं तत्सर्वमपि। अतः ब्रह्मदर्शनाद्भवति न तु मोक्षमात्रम्। कुतः? शब्दात् यं यमिति श्रुतेरिति भगवान्बादरायणो मन्यत इत्यर्थः।। ४३४।।

434. Bādarāyaṇa believes that knowledge can bestow upon the Upāsaka all the Purushārthas. There are statements in the Śrutis to this effect.

**४३५. ।। ॐ शेषत्वात्पुरुषार्थवादो यथान्येष्विति जैमिनिः ॐ।।२।।**

शेषत्वात् ज्ञानस्य कर्माङ्गत्वात्। निमित्तादेव पुरुषार्थवादः यं यमिति श्रुतौ ज्ञानस्य स्वर्गादिपुरुषार्थसाधनत्ववादः न तु मोक्ष इव स्वर्गादौ प्राधान्यात्। तत्कथम्? यथान्येषु स्वर्गसाधनकर्मशेषभूतेषु धनादिषु। यथा स्वर्गं धनादिति प्राधान्यवादः। तथेति जैमिनिराचार्यो मन्यत इत्यर्थः।। ४३५।।

435. Jñāna is essentially the means for realising Moksha. However, the statement that Jñāna is the means of all the Purushārthas like heaven etc. is only meant to suggest that Jñāna as a component of Karma required to be performed for realising heaven and other minor Purushārthas, could also be described as their means. This is similar to the statements that money is the means for achieving heaven even though money is only a secondary

component of the Karmas which are the primary means for achieving heaven. This is the view of Jaimini Āchārya.

४३६. ।। ॐ आचारदर्शनात् ॐ।।३।।

यज्ञेन यज्ञमिति देवानामपि कर्मानुष्ठानश्रुतेश्च न ज्ञानादेव सर्वपुरुषार्थ-प्राप्तिरित्यर्थः।। ४३७।।

436. Gods as also those who have acquired knowledge, are also known to be performing karmas as stated in the Śrutis.

४३७. ।। ॐ तच्छ्रुतेः ॐ।।४।।

यदेव विद्ययेति ज्ञानस्य कर्मशेषत्वश्रुतेर्न तत्प्रधानमित्यर्थः।। ४३७।।

437. Jñāna is the component of Karma because it is stated in the śrutis that whatever is performed with the background of knowledge becomes more effective than otherwise.

४३८. ।। ॐ समन्वारम्भणात् ॐ।।५।।

न कर्मणः ज्ञानशेषत्वम्। तत्साम्यञ्च। किन्तु प्राधान्यम्। कुतः? समन्वारम्भणात्। कर्मणैवेति प्राधान्येन स्वर्गाद्यारम्भकत्वश्रुतेरित्यर्थः।। ४३८।।

438. Karma is neither a component of Jñāna, nor is it equivalent to Jñāna. It has its own primacy because it is clearly stated in the Śrutis that it is only because of Karma that one gets the present body and also the future body.

४३९. ।। ॐ तद्वतो विधानात् ॐ।।६।।

तद्वतः विधानात् ज्ञानी च कर्माणीति कर्मविधानात् न ज्ञानिकर्म लीलारूपमित्यर्थः।। ४३९।।

439. Śruti prescribes Karma even to the one who has

acquired knowledge. Hence Karma cannot be regarded as a voluntary exercise performed in a sportive manner.

**४४०. ।। ॐ नियमाच्च ॐ।।७।।**

ज्ञानिनोऽपि कर्मनियमस्याकरणे प्रत्यवायस्य च कुर्वन्निति श्रुतेश्च न ज्ञानिकर्म लीलारूपमित्यर्थः।। ४४०।।

440. Further, it is prescribed that Karma should be performed by a Jñāni and also some adverse consequences are noted for non-conformity with these prescriptions.

**४४१. ।। ॐ अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् ॐ।।८।।**

तु शब्दो व्यासमतविशेषद्योतकः। बादरायणस्य त्वेवं ज्ञानादेव सर्व-पुरुषार्थप्राप्तिरित्येवं मतम्। कुतः? अधिकोपदेशात् अधिकस्य ज्ञानजन्यमोक्षे कर्माधीनातिशयस्य ज्ञानादेवेति श्रुतावुक्तत्वात्। किं च तद्दर्शनाच्च तस्य ज्ञानजन्यफले कर्मजन्यातिशयस्य राजसूयादिना युधिष्ठिरादनुपलम्भाच्चेत्यर्थः। अत्र भगवन्मतं देवतानिष्ठज्ञानविषयम्। जैमिन्यादिमतं तदन्यमनुष्यनिष्ठज्ञानविषयमतो न विरोध इति ज्ञेयम्।। ४४१।।

441. Bādarāyaṇa holds the view that Jñāna itself is the prime means for all Purushārthas and not Jñāna as a residual component of Karma. In this case, we may not argue that Jñāni need not perform any Karma, Jñāni should also perform karmas because it is stated in the Śruti that there would be some excellence in the fruits realised by Jñāna. Thus Karma is regarded as a residual of Jñāna.

**४४२. ।। ॐ तुल्यं तु दर्शनम् ॐ।।९।।**

ज्ञानिकर्म न ज्ञानेऽतिशयकृत्। किं तु ज्ञानफल एव। कुतः? यतो दर्शनं ज्ञानम्। तुल्यं तु कर्मकरणाकरणयोः सममेव अत इत्यर्थः।। ४४२।।

442. Jñāna of a Jñāni remains the same irrespective of whether he performs Karma or not. Thus, Karma performed by a Jñāni leads to excellence in the fruits of Jñāna and not in the level of Jñāna itself.

॥ असार्वत्रिकाधिकरणम् ॥ ३ ॥

४४३. ॥ ॐ असार्वत्रिकी ॐ॥१०॥

ज्ञानाधिकारिता सर्वजनस्थिता नेत्यर्थः॥ ४४३॥

443. Not all are eligible for Jñāna.

४४४. ॥ ॐ विभागः शतवत् ॐ॥११॥

विभागः केषाञ्चिज्ज्ञानाधिकारिता अन्येषां नेति विभागः। शतवत्परा-परब्रह्माधिकदेवताशतस्यैव सोमाधिकारः नान्येषामितिविभागवत् त्रवकोट्यो हीत्यादावुक्तत्वादित्यर्थः॥ ४४४॥

Even though all Upāsakas have the common feature of being the seekers of Puruṣārthas, there is the categorisation that only some have the eligibility for knowledge while others do not have. This classification is similar to that among the gods into two groups - one group of about 103 is eligible for Somayāga while many others out of a crores of gods are not eligible, even though all have the common feature of godliness.

४४५. ॥ ॐ अध्ययनमात्रवतः ॐ॥१२॥

यथाशक्ति सर्ववेदाध्ययनवतो ब्रह्मविद्याधिकारिता नान्यस्येत्यर्थः॥ ४४५॥

445. Only those who study all the Vedas in a fruitful manner according to their abilities, would be eligible for Brahma Vidyā.

॥ अविशेषाधिकरणम् ॥ ४ ॥

४४६. ॥ ॐ नाविशेषात् ॐ॥

देवादीनां ज्ञानाधिकारिता। अविशेषात्, साम्यात् न। किन्तु तारतम्यादि-नेत्यर्थः॥ ४४६॥

446. Eligibility for Jñāna is not uniform among all the gods. This is so because there is gradation in the nature of Jñāna itself in conformity with the intrinsic worth of the different Upāsakas.

॥ स्तुत्यधिकरणम् ॥ ५ ॥

४४७. ॥ ॐ स्तुतयेऽनुमतिर्वा ॐ॥१४॥

ज्ञानिनः सदसत्प्रवृत्योर्विशेषोऽस्त्येव। कुतः? यतो यथेष्टाचारो ज्ञानी मुच्यत एवेति ज्ञानिस्तुतय एव येन स्यात्केन स्यादित्युच्यते। अनुमतिर्वा ज्ञानिनां यथेष्टाचारे अभ्यनुज्ञामात्रं वा न त्वत्र यथेष्टाचारविधिरत इत्यर्थः॥ ४४७॥

447. In some part of Śruti it appears as though freewill behaviour has been prescribed as a Vidhi to the Jñānis. But it is not so. The reference to the freewill action is only meant for praising the power of Jñāna. Furter, it is some sort of advance permission and not a prescription that all Jñānis should indulge in free-will actions.

४४८. ॥ ॐ कामकारेण चैके ॐ॥१५॥

एके शाखिनः। कामकारणे च यथेष्टाचारेणापि ज्ञानिनां मोक्षं कामचारा इति श्रुतौ पठन्ति। अतो न ज्ञानिनः सदसत्प्रवृत्योर्मोक्षहानिः। किं तु फले विशेषमात्रमस्तीत्यर्थः॥ ४४८॥

448. Some branch of Vedas states that Jñānis would realise Moksha even if they have unregulated freewill behaviour. Thus, we cannot say that the ef-

fectiveness of Jñāna as a means of Moksha would be reduced when Jñānis indulge in wrong deeds.

४४९. ।। ॐ उपमर्दं च ॐ।।

चशब्दोऽप्यर्थ:। यदा ज्ञानिन: प्रारब्धकर्मणोऽपि किञ्चिद्भुक्तस्य ज्ञानेनोपमर्दम् ईषत्फलह्रासम्। ओमित्युच्चार्येति श्रुतावेके शाखिन: पठन्ति। तदा ज्ञानोत्तरकालीनासत्कर्म न मोक्षप्रतिबन्धकमिति किं वर्णनीयमित्यर्थ:।। ४४९।।

449. For Jñāni, even the past Karmas (Prārabdha Karma) whose fruits have been only partially experienced, would lose their effects as a result of Jñāna. This is clearly stated in Śruti. If such a thing happens to the Prārabdha Karma, what to say that the wrong deeds currently done by a Jñāni would not be an impediment in achieving Moksha.

४५०. ।। ॐ ऊर्ध्वरेतस्सु च शब्दे हि ॐ।।

कामचाराणामपि ज्ञानिनां मुक्त्यधिकारवत्कामचाराणां जिज्ञासूनां न ज्ञानाधिकार:। कुत:? हि यस्मात् शब्दे य इममिति श्रुतौ ऊर्ध्वरेतस्त्वादिगुणवत्स्वेव ज्ञानोपदेशो विहित:। तस्मादित्यर्थ:।। ४५०।।

450. Jñānis, even functioning in a free-will manner, retain their eligibility for Moksha. However, for those seeking knowledge (Jijñāsus) permission for free-will behaviour is not valid. Jijñāsus lose their eligibility to acquire knowledge if they become free-will actors. In Śruti, preaching of Jñāna has been indeed prescribed only to those who have controlled their sense organs.

४५१. ।। ॐ परामर्शं जैमिनिरचोदना चापवदिति हि ॐ।।

जैमिनि: परामर्शं येन स्यादिति वाक्ये प्रातरुत्थायेत्यादिश्रुत्युक्त-सदाचारस्यैव ग्रहणमभ्युपेत्यात्र सदाचारस्यैव स्वेच्छया नियमेनाचरणं

प्रतिपाद्यम्। न तु निषिद्धस्य करणमिति मन्यते। कुतः? हि यस्मात् अचोदनाऽनिषिद्धं ज्ञानिना कार्यमिति विध्यभावः अपवदति च प्रत्युत ब्राह्मणो न हन्तव्य इति श्रुतिः विकर्म निषेधति च इति। तस्मादित्यर्थः।। ४५०।।

451. In regard to the Śruti where the inference about free-will behaviour of the Jñānis is drawn by the others, Jaimini believes that the reference is really to the Sadāchāra- good regular functions, such as early rise in the morning etc. and the meaning of the Śruti is that Jñāni could practise Sadāchāra according to his own free-will without being bound by any external prescriptions or regulations. He asserts that there is no categorical prescriptions that Jñāni should indulge in wrong deeds. Further, there are also objections to some deeds in the statements such as Brahmin should never be killed or troubled, and these apply to Jñānis also.

**४५२. ।। ॐ अनुष्ठेयं बादरायणः साम्यश्रुतेः ॐ।।**

बादरायणः भगवान् बादरायणस्तु। अनुष्ठेयं स्वेच्छया श्रुत्या-द्युक्तानुष्ठानयोग्यकिञ्चित्कर्माचरणाभ्यनुज्ञानमेव येन स्यादिति श्रुतेरर्थः। न तु सर्वकर्मकरणाय यथेष्टाचारविधिरेवेति मन्यतो। कुतः? साम्यश्रुतेः केनापि प्रकारेण प्रवृत्तावपीदृश एवेति ज्ञानिनः साम्योक्तेः।। ४५१।।

452. In regard to the Śrutis where the inference about free-will behaviour by the Jñānis is drawn, Lord Bādarāyaṇa believes that the prescription of free-will is restricted only to those deeds that are worthy of practice as stated in the Śrutis. According to him, the real meaning of that Śruti is that from among the practise-worthy functions, some may be practised and some other may not be practised by the Jñānis and the free-will prescription only

means existence of permission for such an option. The Śruti states that Jñāni remains the same irrespective of whether he performs or does not perform all the practice - worthy deeds.

**४५३. ।। ॐ विधिर्वा धारणवत् ॐ।।२०।।**

यथा वेदधारणविधेः त्रैवर्णिकाधिकारिकत्वमेव न तु सर्वाधिकारिकत्वम्। तथा विधिः ज्ञानिनामेव येन स्यादिति स्वेच्छाचारविधिः न त्वज्ञानिनामित्यर्थः। वाशब्दः प्रागुक्तपक्षद्वयात् अस्य पक्षान्तरत्वद्योतकः।। ४५२।।

453. Just as the eligibility for learning Vedas is prescribed only to some - those who belong to the varṇas of Brāhmaṇa, Kshatriya and Vaishya and not to all person - in the same way the prescription of free-will functioning is valid only to Jñānis and not to Ajñānis.

**४५४. ।। ॐ स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॐ।।२१।।**

केन स्यादिति वाक्यं पूर्वोक्तस्तुतिरेव न स्वेच्छाचरणविधिः। कुतः॥ उपादानात् ज्ञानिभिरपि सन्ध्यामुपासीतेत्यादिसाधारणविधिस्वीकारादिति चेन्न। कुतः? अपूर्वत्वात् अशब्दवाच्यपरमात्माधीनत्वादित्यर्थः। तथा च ज्ञानिनः स्वेच्छाचरणविधेरप्यभावे सर्वविध्यतिदूरत्वप्रसङ्गेन परमात्माधीनत्वं न स्यादिति भावः।। ४५३।।

554. Some may argue that the statement of free-will functioning of Jñānis is only meant to give compliments to them, because they have, in any case accepted some broad general prescriptions (Vidhis) valid for every body. However, this interpretation is not correct because Jñānis may then be regarded as entities subject only to praise and compliments and not bound by all prescriptions. Such a status is valid only for Brahma, while Jñānis

are not Brahma but are subservient to Him.

४५५. ।। ॐ भावशब्दाच्च ॐ।।२२।।

भाव: इच्छाभावशब्दघटितयथाविधानमिति श्रुतेश्च केन स्यादित्ययं कामचारविधिरित्यर्थ:।। ४५५।।

455. That statement of free-will functioning of Jñānis should be regarded as a prescription because in another Śruti, the word Bhāva meaning free-will, or as per own desire is used. The prescriptive nature of the free-will statement is already- inferred from the previous sūtra.

४५६. ।। ॐ पारिप्लवार्था इति चेन्न विशेषितत्वात् ॐ।।२३।।

नियमेन सर्वधर्माचरणविधिपक्षस्यानुष्ठेयानां मध्ये स्वेच्छया कतिपयधर्माचरणाभ्यनुज्ञानपक्षस्य स्वेच्छाचरणविधिपक्षस्य च परस्परविरुद्धत्वात्। येन स्यादित्यादय: पारिप्लवार्था: अव्यवस्थितार्थका इति चेन्न। कुत:? विशेषितत्वात्। त्रेधा हि ज्ञानिन इति श्रुतौ ज्ञानिनां विधिनियतादिपदैर्विशेषितत्वेन तेषामनेकप्रकारत्वस्योक्तत्वादित्यर्थ:।। ४५६।।

456. So far, for the particular statement in the Brihadāraṇyaka Upanishad, three different meanings have been attributed: Firstly, according to Jaimini, the thesis that Jñānis are subjected to all prescriptions; secondly permission for freewill functioning from among the practice-worthy deeds; and thirdly, prescription not just permission, for free-will functioning. Thus, the Śruti seems to have no orderly interpretation since the three meanings are indeed mutually contradictory. This allegation is not correct because it is indeed recognised in the Śruti and elsewhere that there are many categories of Jñānis.

**४५७. ।। ॐ तथा चैकवक्योपबन्धात् ॐ।।२४।।**

उक्तपक्षत्रयानुसारिवाक्यानाम् अधिकारिभेदमाश्रित्याविरोधेनैकवाक्यतायाः युक्तत्वात्। तथा च श्रुतीनामेकवाक्यत्वे सिद्धे येन स्यादिति वाक्यस्यापि एकवाक्योपबन्धात् अधिकारिभेदेन व्यवस्थितार्थकत्वोपपत्तेः न पारिप्ल-वार्थत्वमित्यर्थः। तथा च जैमिनिमतं मनुष्यज्ञानविषयम्। व्यासमतं देवताविषयम्। विधिर्वेति मतं विधिवेत्तृविषयमिति न विरोध इति भावः।। ४५७।।

457. The three different theses stated above are mutually reconcilable on the ground that they are applicable to the different categories of persons with different intrinsic worth. Jaimini's view is relevant to the Jñānis among manushyas; the second view attributed to Bādarāyaṇa is applicable to the gods and the third view is applicalbe to Chaturmukha Brahma. Thus, the particular statement in Brihadāraṇyaka Upanishad is not subject to disorderly interpretation but is bound by one convincing meaning.

**४५८. ।। ॐ अत एव चाग्नीन्धनाद्यनपेक्षा ॐ।।**

**ज्ञानस्य मोक्षसाधनत्वे अग्नीन्धनाद्यनपेक्षा अग्निहोत्रादिसत्कर्मसापेक्षितत्वं नास्ति। कुतः? अत एव कामचाराणामपि मोक्षस्य प्रमाणसिद्धत्वा-दित्यर्थः।। ४५८।।**

458. Earlier it was established that the effectiveness of Jñāna as a means for realising Moksha will not be reuduced due to free-will indulgence in wrong deeds. Now it will be argued that Jñāna need not be accompanied by good deeds to be useful as a means for Moksha. Since Jñānis, even being free-will actors, are eligible for Moksha, Jñāna need not be dependent on good deeds like Agnihotra, to

be an effective means for Moksha.

४५९. ।। ॐ **सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत्** ॐ।।२६।।

अश्ववत् यथा गतिसाधनाश्वादयः गतिनिष्पत्त्यर्थमेवापेक्ष्यन्ते न तत्फलं ग्रामादिप्राप्त्यर्थम्। तथा मोक्षसाधनज्ञानोत्पत्तावेव। सर्वापेक्षा सर्वधर्मापेक्षा। न तु ज्ञानफलमोक्षेऽपि। कुतः? यज्ञादिश्रुतेः विविदिषन्ति यज्ञेनेति श्रुतेरित्यर्थः।। ४५९।।

459. Good deeds are necessarily required in the process of acquiring Jñāna. This is how the Śruti states. Yajña, Dāna, Tapas and Upavāsa are required to be practised for acquiring knowledge. When once the knowledge is acquired, they are not required for realising the ultimate goal which Jñāna could lead to. This is analogous to the case of a horse which is well-versed in showing the road to a village or some destination. Such a horse is required as an aid for identifying the required road, but when once the required road is identified with the help of the horse, then there is no necessity of that horse to realise the destination-which is result of trecking along that road.

४६०. ।। ॐ **शमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात्** ॐ।।२७।।

यद्यपि ज्ञानेनैव मोक्षो नियतः। तथापि ज्ञानी शमदमाद्युपेतः स्यात् शमदमादियुक्तो भवेत्। कुतः? तद्विधेः आचार्यात् इति श्रुत्या तस्य ज्ञानिनः शमदमादेर्विधानात्। तथापि न ज्ञानिनः शमदमादिवैयर्थ्यम्। कुतः? तदङ्गतया ज्ञानाङ्गतया ज्ञानफलोपकार्यम्। अतस्तेषां शमदमादीना-मवश्यानुष्ठेयत्वात् अवश्यमनुष्ठानार्हत्वात्। तुशब्दः शमदमादेः पूर्वफलार्थत्वं सूचयति।। ४६०।।

460. Even though Jñāna is the only steady means for Moksha, a Jñāni should necessarily possess

attributes and attitudes like constant attention in Brahman, selfcontrol, service of the preceptor etc. Such attributes have been prescribed for a Jñāni also. They have to be necessarily possessed and practised as a component of Jñāna, supportive of full realisation of the fruits of Jñāna.

४६१. ।। ॐ सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॐ।।

चशब्द एवार्थे। ज्ञानिनः सर्वान्नानुमतिः यदि ह वा अप्येवं विदिति निषिद्धानिषिद्धसर्वभक्षणस्याभ्यनुज्ञानश्रुतिः। प्राणात्यये प्राणत्यागकाल-विषयैव न तु सर्वकालविषया। कुतः? तद्दर्शनात् तस्मिन्नर्थे न वाऽजीविष्यमिति श्रुतेस्तदर्थरूपलिङ्गदर्शनाच्चेत्यर्थः।। ४६१।।

461. The permission for eating all types of food without any restrictions or objections given to Jñānis is applicable only in the context of an extreme eventuality of dying if some food is not eaten. It is observed in the Śruti that resort to such otherwise objectionable action is taken only in the extreme eventualities, and such reasoning is clearly inferred in the relevant Śrutis. Hence, in normal circumstances, Jñāni is also bound by restraints and prescriptions.

४६२. ।। ॐ अबाधाच्च ॐ।।२९।।

**ज्ञानिनां निषिद्धाकरणे बाधकाभावाच्च निषिद्धं न कार्यमित्यर्थः।। ४६२।।**

**462. There is no objection recorded if Jñāni does not perform prohibited deeds.**

**४६३. ।। ॐ अपि स्मर्यते ॐ।।३०।।**

**तत्करणेऽल्पफलता च अतीतेत्यादिना कृष्णादिभिस्स्मृतिभिर्निषिद्धं न कार्यमिति स्मर्यते च। अतोऽपि न निषिद्धं ज्ञानिभिःकार्यमित्यर्थः।। ४६३।।**

463. It is stated in the Smṛtis that Jñāni should not perform prohibited deeds.

४६४. ।। ॐ शब्दश्चातोऽकामचारे ॐ।।३१।।

चो यतः। अकामचारे निषिद्धकर्मभावे। शब्दः स य एतदेवं विदिति श्रुतिरस्ति। अतोऽपि न निषिद्धं ज्ञानिना कार्यमित्यर्थः।। ४६४।।

464. There is also Śruti which prohibits free-will behaviour to a Jñāni. Further, there would be reduced fruits if prohibited deeds are performed.

४६५. ।। ॐ विहितत्वाच्चाश्रमकर्मापि ॐ।।३२।।

चः कारणसमुच्चये। अपिर्वर्णाश्रमधर्मसमुच्चये। ज्ञानिना न केवलं निषिद्धमकार्यम्। किंत्वाश्रमधर्मोऽपि वर्णाश्रमोचितकर्मापि सम्पूर्णफलार्थं कार्यम्। कुतः? विहितत्वात् पश्यन्नपोति श्रुतिविहितत्वादित्यर्थः।। ४६५।।

465. It is not that prohibited deeds should not be performed but also that the deeds prescribed as appropriate for each Āshrama (state in life) should be performed.

४६६. ।। ॐ सहकारित्वेन च ॐ।।३३।।

ज्ञानिना सम्पूर्णफलसिध्यै सत्कर्म कार्यमेव। कुतः? यथा राज्ञः इति श्रुतौ मोक्षफलातिशयकर्मणो ज्ञानसहकारित्वेनोक्तत्वाच्चेत्यर्थः।। ४६६।।

466. Further, Karmas prescribed as appropriate for each Āshrama (viz Brahmacharya, Gṛhastha, Vānaprastha and Sanyāsa) give support to Jñāna in providing full fruits.

।। उभयलिङ्गाधिकरणम् ।। ६ ।।

४६७. ।। ॐ सर्वथापि तु त एवोभयलिङ्गात् ॐ।।३४।।

सर्वथापि देशकालगुरूपदेशाद्यनेकसाधनसम्पत्तावपि ये ज्ञानयोग्याः त एव ज्ञानमाप्नुवन्ति। नायोग्याः। कुतः? उभयलिङ्गात् उभयोः योग्या–

योग्ययोः इन्द्रविरोचनयोः। विरिञ्चोपदेशसाम्येऽपि सम्यग्विपरीत-ज्ञानप्राप्तिरूपज्ञापकादेवेत्यर्थः।। ४६७।।

467. Jñāna can be acquired only by the eligible persons. Even though many complementary factors like proper place, time, preaching by a Guru etc. exist, only those who are worthy of it acquire the knowledge. Chaturmukha Brahma preached the same thesis to both Indra and Virochana. Indra acquired the right knowledge while Virochana acquired the perverted knowledge.

**४६८. ।। ॐ अनभिभवं च दर्शयति ॐ।।३५।।**

चो यतः। दैवीमेवेति श्रुतिः। न केवलं योग्यायोग्यस्वरूपं दर्शयति। किन्त्वनभिभवं च स्वभावतिरस्काराभिभवं च। दर्शयति प्रतिपादयति। अतो नायोग्यानां ज्ञानप्राप्तिरित्यर्थः।। ४६८।।

468. Eligible ones acquire knowledge and ineligible ones do not acquire it. Eligibility or ineligibility can not be suppressed by external factors because it is linked to the instrinsic character of the indivual. This is what Śruti preaches.

**४६९. ।। ॐ अन्तरा चापि तु तद्दृष्टेः ॐ।।३६।।**

चशब्दोऽवधारणे। तुशब्दो विशेषार्थः। अन्तरा सम्यग्ज्ञानविपरीत-ज्ञानयोर्मध्ये स्थितानां नित्यसंसारिणामपि मिश्रस्वभावानभिभव एव। कुतः? तद्दृष्टेः। तेषां तस्मिन्मिश्रज्ञान एव तस्योदाहृतस्य दृष्टेर्दर्शना-दित्यर्थः।। ४६९।।

469. Suppressing the basic character is not possible also in the case of persons whose eligibility lies in between right knowledge and perverted knowledge. Those who have eligibility for mixed knowledge i.e., those that are destined to be eternally bound by Saṁsāra, cannot get their intrinsic nature sup-

pressed. It is observed that they always perceive a mixture of the right and perversion.

४७०. ।। ॐ अपि स्मर्यते ॐ।।३७।।

कृष्णादिभि: स्वभावानभिभव: असुरा इति स्मर्यते च। अतोऽपि देवदानवमानवस्वभावानां नाभिभव इत्यर्थ:।। ४७०।।

470. It is stated in the Smṛtis, that each one gets his knowledge as also the fruits according to each one's intrinsic nature.

४७१. ।। ॐ विशेषानुग्रहं च ॐ।।३८।।

चशब्दो युक्तिसमुच्चये। यत: शृण्वे वीर इति श्रुति: देवेषु परमेश्वरस्य विशेषानुग्रहं च। दर्शयति प्रतिपादयति। अतो देवानामेव सम्यग्ज्ञानतत्फले नान्येषामित्यर्थ:।। ४७१।।

471. Gods receive a special favour from Brahma and as such they become eligible for right knowledge. This factor is in addition to the factor of their intrinsic nature giving eligibility for right knowledge.

४७२. ।। ॐ अतस्त्वितरज्ज्यायो लिङ्गाच्च ॐ।।३९।।

तुशब्दोऽवधारणे। अतो देवभागादसुरभागस्य कदाप्यूनत्वाभावात् इतरत् असुरवृन्दमेव। अतो देवभागाज्ज्याय: बहुलम्। कुत:? लिङ्गात्। तस्मान्न जनतामियादिति जनसङ्गप्रवेशनिषेधोक्त्यन्यथानुपपत्ति- रूपलिङ्गात्। चशब्दसूचित तत: कनीयसा इति श्रुतेश्चेत्यर्थ:।। ४७२।।

472. The intrinsic nature of the demons can not be changed into that of gods. Hence the class of demons which is different from that of gods is relatively larger in size. This is indicated by the deductive logic and appropriate Śruti.

**४७३. ।। ॐ तद्भूतस्य तु तद्भावो जैमिनेरपि नियमातद्रूपाभावेभ्यः ॐ।।४०।।**

तद्भूतस्य तु देवभूतस्यैव। तद्भावः देवताभावः। एवमसुरस्यैवासुरभावः जैमिनेराचायार्यस्यापि सिद्ध एव। कुतः? नियमात्तद्रूपाभावेभ्यः नासुरा इति चशब्दसूचितश्रुतेः यो यद्रूप इति अतद्रूपशब्दोक्तान्यस्यान्य-रूपत्वाभावश्रुतेः। अभावः अभूतिः। देवासुराणाम्। तं भूतिरिति भावशब्दितश्रुतेरित्यर्थः।। ४७३।।

473. Jaimini, like Vyāsa, propounds that one who has the godly nature always continues to have it. This is indicated by the various Śrutis. Niyama Śruti categorically states that demons cannot acquire the intrinsic nature of the gods, gods cannot acquire that of demons and men can not acquire that of the gods or the demons. Each one has to experience one's own nature. Similar is the message in the Atadrūpa Śruti. The Bhāvābhāva Śruti also mentions that gods worshipped Brahma as Bhūti and demons worshipped Him as Abhūti.

**।। आधिकारिकाधिकरणम् ।। ७ ।।**

**४७४. ।। ॐ न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॐ।।४१।।**

चशब्दः ज्ञानार्थिनाम् अयोग्याकांक्षावर्जनरूपेतिकर्तव्यतान्तरसूचकः। आधिकारिकमपि देवतापदमपीतरैर्नाकांक्ष्यम्। भगवदैश्वर्यादिकं तु सुतरामिति सूचयितुमपिशब्दः। कुतः? पतनानुमानात् अयोग्येच्छात्वतः पतनस्य स्मार्तयुक्तिसिद्धत्वात्। अत एव तदयोगात् अयोग्याकांक्षायाः कर्तुमयुक्तत्वादित्यर्थः।। ४७४।।

474. Seekers of knowledge should not aspire for the positions to which gods like Brahma are eligible. Such an aspiration is not viable because there is

the deductive logic that aspiring something to which one is not eligible would make one fall.

४७५. ।। ॐ उपपूर्वमपीत्येके भावशमनवत्तदुक्तम् ॐ।।४२।।

भावशमनवत् भावे चित्ते शमनं भगवन्निष्ठा येषां ते भावशमना: ऋषय:। तत्पदं यथा नाकाङ्क्ष्यं तथा उपपूर्वमपि उपशब्दपूर्व-शब्दोक्तगन्धर्वपदमपि ज्ञानिभिर्नाकाङ्क्ष्यम्। किमुत सुतरां देवादिपदमिति सूचयितुमपिशब्द:। इत्येके शाखिन: मन्यन्ते। कुत:? यतो ज्ञानार्थिनां यथेन्द्रद्युम्नश्रुतौ तदुक्तं तथोक्तमत इत्यर्थ:।। ४७५।।

475. Followers of some branch of Vedas, propound that Jñānis should not also aspire for the positions of Gandharva who are called as Upadevas being close to gods just as they should not aspire for the positions of particular Rishis who have always concentration in Brahma both by mind and actions. This is how it is stated in the Śrutis. What so say that Jñānis should not aspire the positions of gods, to which they are not eligible.

४७६. ।। ॐ बहिस्तूभयथापि स्मृतेराचाराच्च ॐ।।४३।।

बहिस्तु देवादिपदेभ्योऽन्यत्र। ज्ञाने भक्त्यादिविषये। उभयथाप्याकाङ्क्षा-यामनाकाङ्क्षायामपि न दोष:। कुत:? देवर्षिरिति स्मृतेराचाराच्च नानात्वमिति शुभाचारविधायकशब्दाच्चेत्यर्थ:।।४७६।।

476. Aspiring or not aspiring for positions other than those of gods, Gandharvas and Rishis, does not imply degradation. The statements in Smṛti and also Śruti corroborate this.

## ।। फलश्रुत्यधिकरणम् ।। ८ ।।

४७७. ।। ॐ स्वामिन: फलश्रुतेरित्यात्रेय: ॐ।।४४।।

समुदायविवक्षया स्वामिन इत्येकवचनम्। तथा च स्वामिनां देवानामेव। ज्ञानफलम्भवति न प्रजानाम्। कस्मात्? तेषामेव ज्ञानस्वामित्वात् यदु

किञ्चेति तेषामेव फलश्रुतेश्चेत्येवमात्रेयाचार्यो मन्यत इत्यर्थः।। ४७७।।

Gods, who are the masters of the sense organs, appropriate the fruits of knowledge. This is what Ātreyācharya believes.

**।। ॐ आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रियते ॐ।।४५।।**

हि यस्मात्। तस्मै प्रजार्थं देवैः परिक्रियते प्रजाद्वारा ज्ञानं सम्पाद्यते। तस्मादार्त्विज्यम् आर्त्विज्यमिवेति शेषः। ऋत्विजां यज्ञफलमिव प्रजानामप्यल्पज्ञानफलमस्तीत्यौडुलोमिराचार्यो मन्यत इत्यर्थः।। ४७८।।

It is not just the gods who appropriate the fruits of Jñāna, but also the beings who have acquired the knowledge also enjoy the fruits. In a Yajña, it is not only the Yajamāna, the master of the Yāga but also the Ṛitwiks who perform the Yajña acquire the fruits of knowledge. Gods procure the Yajñas etc. for the benefit of the people. These are the views of sage Auḍulomi.

**।। ॐ सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् ॐ।।४६।।**

तद्वतो प्रजावतो राज्ञः, शिष्यवतो गुरोश्च। विध्यादिवत् विधानफलयोरिव। यथा प्रजानां शिष्यानां पालनव्याख्यानयोः राजगुरुसहकारित्वेन विधानं फलं च तयोरेव मुख्यतया स्वविहितज्ञानदाने प्रजानां सहकार्यन्तर-विधिः देवैरनुग्राह्यरूपविशेषसहकार्यन्तरत्वेन करणम्। पक्षेण पक्षत्वेन। तृतीयम् आत्रेयौडुलोमिपक्षापेक्षया तृतीयः। अयमेव बादरायणीयः पक्ष इत्यर्थः।। ४७९।।

The third category of view, attributed to Bādarāyaṇa different from those of Ātreya and Auḍulomi, described earlier, is as follows : Disciples and the subjects are the supporting entities, respectively of the guru and the king. The fruits

of the respective actions like preaching and protecting would accrue not only to the main entities, viz., the guru and the king but also to be supporting entities, viz., the disciples and the people. Thus, the fruits of Jñāna accrue not only to the gods who are the masters of the sense organs, but also the human beings who are the supporting entities.

**।। कृत्स्नभावाधिकरणम् ।। ९ ।।**

**४८०. ।। ॐ कृत्स्नभावात्तु गृहिणोपसंहारः ॐ।।४७।।**

यतः कुटुम्बे इति श्रुतौ गृहिणो गृहस्थस्यैव मोक्षफलोक्त्या पर्यवस्यति। कृत्स्नभावात् संपूर्णगृहस्थधर्मवतो देवानपेक्ष्यैव। अतः श्रुत्यविरोधाच्च यतेरेव सर्वाश्रमिषूत्तमत्वमित्यर्थः।। ४८०।।

480. In Chāndogya Upanishad, it is stated in a concluding statement that a Gṛhastha who has a family, who studies Vedas, performs all religious duties, would ultimately realise Moksha. This concluding statement refers to the Gṛhasthas among the gods because it is they who have all the features of a householder in a comprehensive manner. This does not pertain to the Gṛhasthas among the human beings. Further, gods also possess all the characteristics of Yatis and hence they are superior to the Yatis among the human beings. Thus, the gradation is that Yatis are superior to Gṛhasthas among the human beings while gods are superior to both of these categories of human class.

**४८१. ।। ॐ मौनवदितरेषामप्युपदेशात् ॐ।।४०।।**

मौनवत् यतित्वस्येव। इतरेषाम् अन्याश्रमधर्माणामपि उपदेशात् देवा एव ब्रह्मचारिण इति श्रुतावुक्तत्वात् सर्वाश्रमिभ्यो देवानामुत्तमत्व-

मित्यर्थः।। ४८१।।

481. In Śruti, it is preached that gods possess the characteristics of all the ashramas including those of Yati āshrama. They perform the functions of Brahmachāris, Gṛhasthas, Vānaprasthins, and Sanyāsis. Hence they are superior to human beings in all respects.

**।। अन्वयाधिकरणम् ।। १० ।।**

**४८२. ।। ॐ अनाविष्कुर्वन्नन्वयात् ॐ।।४९।।**

गुरुः अनाविष्कुर्वन्सभादिषु आविष्कारमकुर्वन्नेव शिष्येभ्यो विद्यामुपदिशेत्। कुतः? अन्वयात् अयोग्यानामपि ज्ञानप्राप्त्याऽतिप्रसङ्गरूपयुक्तेरित्यर्थः।।४८२।।

482. Guru should preach the knowledge without publicly disclosing it in the big congregations because otherwise the knowledge may get disseminated among those who do not possess intrinsic ability for the same and this may create all distortions.

**।। ऐहिकाधिकरणम् ।। ११ ।।**

**४८३. ।। ॐ ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॐ।।५०।।**

अप्रस्तुतप्रतिबन्धे प्रस्तुतप्रतिबन्धशब्दोक्तप्रारब्धकर्माभावे। अपरोक्षज्ञानमैहिकं श्रवणादीनां संपूर्तिर्जन्मन्येव भवति। प्रतिबन्धे तु जन्मान्तरे भवति। कुतः? तद्दर्शनात् श्रुत्वेति श्रुतौ तथा प्रतिपादनादित्यर्थः।। ४८३।।

483. If there are no obstructions caused by the Prārabdha Karmas, then Aparoksha Jñāna would be realised in this birth itself as soon as all the Sādhanas - Śravaṇa, Manana etc. are duly completed. If there are obstructions of Prārabdha

Karmas, then it will be realised in the next birth. This is how it is preached in the Śrutis.

॥ मुक्तिफलाधिकरणम् ॥ १२ ॥

४८४. ॥ ॐ एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः ॐ॥५१॥

एवं यथा ज्ञाने अनियमः तथा मुक्तिफलानियमः। मोक्षाख्यफलेऽपि ज्ञानिनःतच्छरीरपातानन्तरमेव मोक्ष इति नियमो नास्ति। किन्तु असति प्रारब्धे तद्देहपातानन्तरमेव। सति तु तद्देहान्तरावसाने मोक्षो भवति। ननु कुत एवं कल्प्यते। ज्ञानजन्मानन्तरं मुक्त्यभावे कदापि मुक्तिर्नेत्येवं कुतो न कल्प्यत इत्यत उक्तम्। तदिति। तस्यां ब्रह्मसंस्थ इति श्रुतौ तस्मिन्ब्रह्मणि अवस्थितस्य। तज्ज्ञानिन इति यावत्। अवधृतेः अमृतत्वमेत्येवेति मोक्षफलावधारणादित्यर्थः। अतः प्रतिबन्धक-कल्पनेति भावः। उक्तस्य सर्वस्यैतदध्यायार्थस्य प्रसिद्धत्वसूचनार्था द्विरुक्तिः॥ ४८४॥

484. Just as there is no rule that Aparoksha Jñāna will be realised as soon as all the Sādhanās are completed since the impediments caused by the Prārabdha Karmas will have to be eliminated in the same way there is no strict rule that Moksha will be realised at the end of the same life in which Aparoksha Jñāna is acquired. Because here too, removal of the relevant impediments is necessary, before the fruits of Moksha could be reaped. However, one need not doubt whether a Jñāni would at all realise Moksha, even after several births. There is indeed a confirmed relationship between Aparoksha Jñāna and Moksha and hence Jñāni would necessarily achieve Moksha. It is emphatically stated in the Śruti that one who has acquired

Brahma Jñāna would invariably achieve Amṛtatva, i.e., Moksha. The relationship between Jñāna and Moksha is emphasised by repeating the relevant phrase twice.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु तृतीयाध्यायस्य चतुर्थः पादः।।

The Fourth Adhyāya Ends

# ADHYĀYA-IV

## PHALĀDHYĀYA

### Pāda I

In this fourth and last Adhyāya, the main purport of the term "Ataḥ" (contained in the very first Sūtra) the fruit of Moksha will be described. In the previous Adhyāyas, the essential meanings of the terms *Atha, Brahmajijñāsā* have been narrated. The four pādas of this Adhyāya respectively deal with the four themes, viz, Destruction of Karma, Exit, Movement, and Final Enjoyment (*Karma Kshaya, Utkrānti, Mārga* and *Bhoga*). In this first incidental way, some more facts about Upāsanā are presented in the first few Sūtras.

**।। आवृत्त्यधिकरणम् ।। १ ।।**

**४८५. ।। ॐ आवृत्तिरसकृदुपदेशात् ॐ।।१।।**

ज्ञानार्थं श्रवणादीनामावृत्तिः कार्या। कुतः? असकृदुपदेशात्। बहुवारं श्वेतकेतुं प्रति उद्दालकेन परतत्त्वस्योपदिष्टत्वादित्यर्थः।। ४८५।।

485. For purposes of obtaining Knowledge, one should indulge in repeated practice of Sādhanās like Śravaṇa, Manana, etc. This is indicated by the fact that Uddālaka preached Śwetaketu, the main Tattwas several times.

**४८६. ।। ॐ लिङ्गाच्च ॐ।।२।।**

भृगुणा श्रुतस्य पुनरालोचनेनापरोक्षितत्वरूपलिङ्गदर्शनाच्चावृत्तिः कर्तव्येत्यर्थः।। ४८६।।

486. There is also the reasoning that sage Bhṛgu was also engaged in the Sādhanās in a repeated manner.

॥ आत्माधिकरणम् ॥ २ ॥

४८७. ॥ ॐ आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॐ॥३॥

तुशब्द एवार्थे। आत्मा विष्णुः। आत्मेति मम स्वामीति उपास्य एव। कुतः? यस्माज्ज्ञानिनः तथोपगच्छन्ति जानन्ति उपासते च शिष्यान्प्रति ग्राहयन्त्युपदिशिन्ति च। तस्मादित्यर्थः॥ ४८७॥

487. Good persons worship Vishnu as their master and this is how they preach to their disciples also.

॥ प्रतीकाधिकरणम् ॥ ३ ॥

४८८. ॥ ॐ न प्रतीके न हि सः ॐ॥४॥

प्रतीके नामाद्यधिष्ठानविषये। आत्मेत्युपास्तिर्न कार्या। किं तु तद्गततया। कुतः? स विष्णुः। हि यस्मान्नामादिप्रतीकं न भवति तस्मादित्यर्थः॥ ४८८॥

488. Vishnu-described by the term Ātman should not be regarded as equivalent to the entities referred to by the other names such as Nāma.

॥ ब्रह्माधिकरणम् ॥ ४ ॥

४८९. ॥ ॐ ब्रह्मदृष्टिरुत्कर्षात् ॐ॥५॥

ब्रह्मणि परमेश्वरे। ब्रह्मदृष्टिः पूर्णत्वोपास्तिः कार्या। कुतः? उत्कर्षात्। पूर्णस्योत्कृष्टतया तथोपास्तेरप्युत्कृष्टत्वादित्यर्थः॥ ४८९॥

489. Upāsakas should perceive perfection in Ātman with all attributes because Upāsanā with such a perception of the greatness of Brahma is indeed superior to any other form of Upāsanā.

॥ आदित्याधिकरणम् ॥ ५ ॥

**४९०. ॥ ॐ आदित्यादिमतयश्चाङ्ग उपपत्तेः ॐ॥६॥**

अङ्गे भगवदङ्गे। आदित्यादिभिर्देवैरादित्यादिमतयः आदित्याद्याश्रयाङ्गत्वोपासना कार्या। कुतः? उपपत्तेः तेषां तत्प्रवेशस्यापेक्षितत्वेन तथोपासनस्य युक्तत्वादित्यर्थः॥ ४९०॥

490. Gods like sun etc. should perform the upāsanā of Brahman with the perception that they are born from His different limbs and that they would have their ultimate resort in those limbs. Such an Upāsanā is justified on the ground that they all like to have their ultimate resort in the places of their origin.

॥ आसीनाधिकरणम् ॥ ६ ॥

**४९१. ॥ ॐ आसीनः सम्भवात् ॐ॥७॥**

जिज्ञासुरासीनः आसने उपविशन्नेव उपासनं कुर्यात्। कुतः? सम्भवात् तस्यासने सत्येव युक्तत्वादित्यर्थः॥ ४९१॥

491. Meditation should be done only while sitting in the posture of an Āsana because it is possible to meditate upon only while sitting.

**४९२. ॥ ॐ ध्यानाच्च ॐ॥८॥**

अविच्छिन्नस्मृतिरूपोपासनस्यैव ध्यानत्वात्तदपेक्षयैवासननियमाभ्युपगमान्न स्मरणोपासनमादाय व्यभिचार इत्यर्थः॥ ४९१॥

492. Can sitting posture be consistent with the stipulation of continous medition? There are two components of Upāsanā: constant Remembrence (Smaraṇa) and Meditation posture is essential because otherwise there could be detractions.

**४९३. ।। ॐ अचलत्वं चापेक्ष्य ॐ।।९।।**

न केवलं प्रत्याहारादिना मनोविक्षेपाभावो भवति। किन्त्वचलत्वं चापेक्ष्य शरीराचलत्वं चापेक्ष्य। अतस्तदर्थम् आसीन एव ध्यायेदित्यर्थः।। ४९२।।

493. Concentration of mind demands fixed posture of the body and control over sleep. These are possible with a sitting posture only.

**४९४. ।। ॐ स्मरन्ति च ॐ।।१०।।**

स्मृतिकर्तारः कृष्णादयः। आसननियममावश्यकमित्येतमर्थं समं कायशिरोग्रीवमिति स्मरन्तीत्यर्थः।। ४९३।।

494. In many Smṛtis it is prescribed that Dhyāna should be conducted in a sitting posture.

**४९५. ।। ॐ यत्रैकाग्रता तत्राविशेषात् ॐ।।११।।**

यत्र यस्मिन् देश काले। आसने च एकाग्रता ध्यानस्यैकनिष्ठता भवति। तत्रैव तस्मिन् देशकाले आसन एव ध्यानं कुर्यात्। कुतः? अविशेषात् देशकालादिना ध्यानज्ञानयोर्विशेषाभावादित्यर्थः।। ४९५।।

495. For performing Dhyāna, one should choose such a place and such a time etc as would ensure concentration of the mind. There is no other special restriction of place and time, because such restrictions are unwarranted either for Dhyāna or for Jñāna.

**।। आप्रायणाधिकरणम् ।। ७ ।।**

**९६. ।। ॐ आप्रायणात्तत्रापि हि दृष्टम् ॐ।।१२।।**

मुमुक्षुणा आ प्रायणात् मोक्षपर्यन्तम्। ध्यानं कर्तव्यमेव। कुतः? हि यस्मात्। तत्रापि मोक्षेऽपि। दृष्टं ध्यानं श्रुतं स्मृतञ्च। तस्मादित्यर्थः।। ४९६।।

496. Dhyāna should be conducted unti[1] the stage of reaching the final resort- Nārāyaṇa, i.e., until the realisation of Moksha. Not only that Dhyāna has to continue even in the Moksha. This is how it is clearly prescribed in the Śruti.

**॥ तदधिगमाधिकरणम् ॥ ८ ॥**

**४९७. ।। ॐ तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ॐ।।१३।।**

तदधिगमे तस्य ब्रह्मण: अधिगमे अपरोक्षज्ञाने सति। उत्तरपूर्वाघयो:। अपरोक्षज्ञानोत्तरपूर्वकालीनाघयो: अश्लेषविनाशौ उत्तरस्याश्लेष: पूर्वस्य विनाशश्च। भवतीति ज्ञायते कुत:? तद्व्यपदेशात्। तयोरश्लेषविनाशयो: तद्यथेति श्रुतावुक्तत्वादित्यर्थ:।। ४९७।।

497. After explaining the procedures of Dhyāna in a incidental manner, now the main theme of the Pāda viz Karma-Kshaya is being taken up. On acquiring the Aparoksha Jñāna, the sins committed in the past would be destroyed and those that are likely to be committed in the future would lose their stickiness, i.e., they would slip away without causing any damage. This is how it is preached in the Śruti. Aślesha means "not causing impurities and untouchability in this world and not being a cause for evils like hell etc." However, effect of some reduction in the Bliss would still remain.

**४९८. ।। ॐ इतरस्याप्येवमसंश्लेष: पाते तु ॐ।।१४।।**

तुशब्दोऽनुत्थानवाची। इतरस्य भगवद्ज्ञानीतरद्वेषिण:। पाते तु अनुत्थानतम:पाते प्रत्यासन्ने। तदर्थमितरस्य पापेतरपुण्यस्यापि एवं ज्ञानिपापवत्। असंश्लेष: उत्तरस्यासंश्लेष: पूर्वस्य विनाशश्च भवतीत्यर्थ:।। ४९८।।

498. In regard to those who are contrary to the Aparoksha Jñānis and who hate Brahma, exactly opposite results occur. When such persons have reached very close to the ultimate state of Tamas with no return from there, then the Puṇya that was accumulated earlier would be destroyed and that Puṇya which is likely to accrue in the future would have no consequences.

**४९९. ।। ॐ अनारब्धकार्ये एव तु पूर्वे तदवधेः ॐ।।१५।।**

तुशब्दश्चार्थः। पूर्वे विष्णुद्वेषज्ञानपूर्वकालीने अनारब्धकार्ये एवाप्रारब्ध-कार्य एव पुण्यपापे विनश्यतः। कुतः? तदवधेः। तस्य मोक्षस्य प्रारब्धकर्मनिवृत्त्यवधित्वश्रुतेः स्मृतेश्चेत्यर्थः।। ४९९।।

499. Only those Prārabdha Karmas whose experiencing has not yet begun, would be destroyed both in the case of those who have Aparoksha Jñāna and of those who hate Brahma. Because it is stated in the Śrutis that Moksha will be realised only after the destruction of the Prārabdha Karmas.

**५००. ।। ॐ अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॐ।।१६।।**

तुशब्दो विशेषद्योतकः।' अग्निहोत्रादिजिज्ञासुब्रह्मज्ञानिकृताग्निहोत्रा-द्यकाम्यकर्म। तत्कार्यायैव ज्ञानमोक्षोभयकार्यायैव भवति। कुतः? तद्दर्शनात्। तथा न हास्येति श्रुतावुक्तत्वादित्यर्थः।। ५००।।

500. If seekers of knowledge perform Akāmya Karma such as Agnihotra etc. such Karmas are meant to acquire knowledge. If Jñānis perform them, such Karmas would bring about excellence in Bliss in the Moksha. This is how it is preached in Śruti.

**५०१. ।। ॐ अतोऽन्यदपीत्येकेषामुभयोः ॐ।।**

अतः प्रारब्धाकाम्याकर्मणः। अन्यत् भिन्नं ज्ञानात्पूर्वोत्तरकाम्यं पुण्यम् अनिष्टं अप्रारब्धञ्च विनाशाश्लेषौ प्राप्नोति। कुतः? यत इत्येवं

प्रकारेणैकेषां शाखिनां शाखासूभयोर्ज्ञानोत्तरपूर्वयोरप्रारब्धानभीष्टयोः काम्यपुण्ययोः परित्यागेन पाठोऽस्ति। अत इत्यर्थः।। ५०१।।

501. The Puṇya arising out of Kāmya Karma which is different from Prārabdha and Akāmya Karma would also be subjected to the same effects as Sins. Puṇya is past Kāmya Karma, which is not in any case a means for enjoyment in Moksha will be destroyed. Puṇya of future Kāmya Karma, which is also not required as a means for enjoyment in Moksha will lose its validity. This applies to the Puṇya, whose enjoyment has not yet started, or which is not desired (Aniṣṭa). The followers of one branch of Vedas have a reading of the Śrutis in which sacrifice of both these categories of Puṇyas is propounded.

५०२. **।। ॐ यदेव विद्ययेति हि ॐ।।१८।।**

ज्ञानिकृतमल्पमपि पुण्यमक्षयफलं भवति। कुतः? हि यस्मात् यदेव विद्ययेति श्रुतिरस्ति। अत इत्यर्थः।। ५०२।।

502. The Akāmya Karma performed by Jñāni, even though very small in regard to its contribution to Puṇya, would yield infinite fruits. The śruti proclaims that whatever is done with Knowledge, Faith and as per Upanishads, would yield many fold rewards.

५०३. **।। ॐ भोगेन त्वितरे क्षपयित्वाऽथ सम्पत्स्यते ॐ।।१९।।**

तुशब्दो ज्ञानिनः प्रारब्धभोगोपमर्दरूपविशेषद्योतकः। ज्ञानी भोगेन भोगानुभवेन। इतरे प्रारब्धपुण्यपापे। क्षपयित्वा विनाश्य। अथानन्तरम्। नियमेन सम्पत्स्यते ब्रह्म प्राप्नोति। एवं ब्रह्मद्विट् तमः प्राप्नोतीत्यर्थः।। १०३।।

503. For a Jñāni, Merit and Sin arising out of Prārabdha

Karmas would, vanish after their effects have been duly experienced and thereafter Jñāni would realise Moksha. Similarly a hater of Brahma, would also have his Merit and Sin arising out of Prārabdhakarma, eliminated through experiencing their fruits and thereafter achieve the Tamas due to them.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु चतुर्थाध्यायस्य
प्रथमः पादः॥

## Pāda II

Having described the process of Karma Kshaya through knowledge and experiencing in the previous pāda, the next stage in the path of Moksha, viz. relinquishing this body would be described in this Pāda.

॥ वाङ्मनसाधिकरणम् ॥ १ ॥

**५०४. ॥ ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ॥१॥**

वाग्वागभिमानिन्युमापदगृहीता वारुणी सौपर्णी च। मनसि मनोऽभिमानिरुद्रशब्दितशेषे गरुडे च विलीयते। कुतः? वाचो मनोऽधीनत्वादिति शेषः। तत्कथम्? दर्शनात् तस्य प्रत्यक्षसिद्धत्वात्। किं च शब्दाच्च तथाश्रुतेश्चेत्यर्थः॥ ५०४॥

504. The commanding deity of speech, viz, Umā gets absorbed in the commanding deity of mind viz, Rudra. It is observed in reality that speech originates from the thoughts contained in the Mind. There is also corroborative statemant in Śruti to this effect.

**५०५. ॥ ॐ अत एव च सर्वाण्यनु ॐ॥**

चशब्दोऽप्यर्थः। सर्वाणि दैवतान्यपि अनु यथाऽनुकूलम्। स्वस्वयोग्येषु देवेषु लीयन्ते। कुतः? अत एव अग्नाविति श्रुतेरेवेत्यर्थः॥ ५०५॥

505. All the commanding deities of the different limbs of the body get absorbed in their respective superior gods according to their eligibilities. The Śruti clearly states that all deities ultimately get absorbed in Agni.

॥ मनः प्राणाधिकरणम् ॥ २ ॥

५०६. ।। ॐ तन्मनः प्राण उत्तरात् ॐ।।३॥

तन्मनः पूर्वोक्तमनोभिमानी शेषः सुपर्णश्च। प्राणे तच्छब्दितचतुर्मुखे। लीयते। कुतः? उत्तरात् मनः प्राण इत्युत्तरवाक्यादित्यर्थः।। ५०६।।

506. Mind - which is earlier described as an entity born from Brahman and which controls speech and its commanding deity, viz, Rudra get absorbed in Vāyu. The subsequent statement in Śruti describes so.

॥ अध्यक्षाधिकरणम् ॥ ३ ॥

५०७ ।। ॐ सोऽध्यक्षे तदुपगमादिभ्यः ॐ।।४॥

सःचतुर्मुखः। अध्यक्षेऽधिपतौ परमात्मनि लीयते। कुतः? तदुपगमादिभ्यः परमात्मप्राप्त्यादिप्रतिपादकेभ्यः सर्व इति श्रुत्यादिभ्य इत्यर्थः।। ५०७।।

507. Chaturmukha Brahma gets absorbed in Paramātman, who is *Supremum - Supremorum*. This is known from the Śrutis explaining the process of reaching Paramātman and absorption in Him.

॥ भूताधिकरणम् ॥ ४ ॥

५०८. ।। ॐ भूतेषु तच्छ्रुतेः ॐ।।५॥

विशिष्योक्तेभ्योऽन्येभ्यो देवाः। भूतेषु पञ्चभूतेषु लीयन्ते। कुतः? तच्छ्रुतेः भूतेषु देवाः इति श्रुतेश्चेत्यर्थः।। ५०८।।

508. All other gods - not mentioned earlier- absorb themselves in the five Elements viz Pṛthvī, Ap, Tejas, Vāyu and Ākāśa. There is the Śruti stating this.

॥ नैकस्मिन्नधिकरणम् ॥ ५ ॥

५०९. ॥ ॐ नैकस्मिन्दर्शयतो हि ॐ॥६॥

नैकस्मिन्नग्नावेव सर्वे देवाः लीयन्ते। किं तु यथायोगं सर्वभूतेषु। कुतः। हि यस्मात् दर्शयतः पृथिव्यामृभवः इति। ऋभवः पृथिव्यामिति महोपनिषच्चतुर्वेदशिखे च तथा प्रतिपादयतः। तस्मादित्यर्थः॥ ५०९॥

509. Gods get dissolved into all the basic elements and not just in one of them viz Agni. The dissolution of the gods in the different elements is clearly demonstrated in the Śrutis.

॥ समानाधिकरणम् ॥ ६ ॥

५१० ॥ ॐ समना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॐ॥७॥

आद्यश्चो नञःसमाकर्षणार्थः। द्वावेवेतिश्रुतिसमुच्चयो द्वितीयः। तथा च लक्ष्मीः न लीयते। कुतः? यतस्तस्याः अनुपोष्यपरमात्मानमनुपास्यैव अमृतत्वं नित्यमुक्तत्वम्। तत्कुतः? असृत्युपक्रमात् कदाऽपि संसारोपक्रमाभावात्। सोऽपि कुतः? यतः समना देशतः कालतः समो ना परमपुरुषो यस्याः सा समना तस्मादित्यर्थः॥ ५१०॥

510. Goddess Laxmi does not get dissolved in Vishnu because She has eternal Amṛtatwa even without going through the process of Upāsanā. This is so because She does not have any beginning of Saṁsāra any time, i.e., She is always free from Saṁsāra. This is so because She is equal to Paramātman in regard to the attribute of being pervasive over space and time.

५११. ॥ ॐ तदपीतेः संसारव्यपदेशात् ॐ॥

तस्यां प्रकृतौ। अपीतेः लयस्य। संसारव्यपदेशात् विलीन इति संसारहेतुत्वश्रुतेर्न मोचकेश्वरसाम्यं प्रकृतेरित्यर्थः॥ ५११॥

511. Prakṛti - Goddess Laxmi being its commanding

deity- and Paramātman are equivalent only in regard to the attribute of being eternally free from bondage - *Nitya Mukta*. Distinction between them is brought out from the fact that absorption in Prakṛti is described as Saṁasāra and that in Paramātman is described as Moksha. Thus, one causes bondage and the other liberation and hence the two cannot be equal in all respects.

**५१२. ।। ॐ सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॐ।।**

प्रकृतेरपि सूक्ष्मं ब्रह्म प्रमाणतः ज्ञानानन्दादिगुणपरिमाणतश्चाधिकम्। कुतः? तथोपलब्धेः सर्वत इति तथाश्रुतेः। अतोऽपि प्रकृतेः न ब्रह्मसाम्यमित्यर्थः।। ५१२।।

512. Prakṛti and Purusha cannot be regarded as equivalent in all respects. Brahma is much more atomic and subtle than Prakṛti. Further, Brahma is much larger than Prakṛti in terms of the contents of Jñāna, Ānanda and other attributes. This is how it is explained in Śrutis.

**५१३. ।। ॐ नोपमर्देनातः ॐ।।१०।।**

अतः साम्यतद्भावयोः साधितत्वात्। नोपमर्देन स्वातन्त्र्यादिगुणबाधेन। प्रकृतेः परमात्मना नित्यमुक्तत्वादिनैव साम्यमित्यर्थः।। ५१३।।

513. Prakṛti and Purusha are not equivalent in all respects. However, they are equivalent only in some respects such as both being Nitya Mukta without causing contradiction to the special attributes of Brahma such as being Swatantra unregulated by anybody.

**५१४. ।। ॐ अस्यैव चोपपत्तेरूष्मा ॐ।।११।।**

ऊष्मावत्त्वानूष्मावत्त्वप्रतिपादिका द्विधा हीदम् इति श्रुतिरप्यस्यैव किञ्चित्साम्यरूपार्थस्यैवोपपत्तेर्घटनायोपपादिका भवतीत्यर्थः।। ५१४।।

514. Brahma has some special attributes; He can not be seen; He cannot be smelt; He cannot be heard; He cannot be fully understood. As against this, Prakṛti may be visible or may not be visible; may be smelt or may not be smelt etc. Thus, partial equivalence between Prakṛti and Purusha, is justified because the Śruti beginning with `Ūshmāvad' etc narrates so.

**५१५. ।। ॐ प्रतिषेधादिति चेन्न शरीरात् ॐ।।१२।।**

प्रतिषेधात् ईश्वरस्यान्यसाम्यप्रतिषेधात्। प्रकृतेः देशकालव्याप्त्यादिनापि परमात्मसाम्यं नेति चेन्न। कुतः? यतः शारीरात् जीवेनैवेश्वरस्य साम्यं प्रतिषिध्यते न प्रकृततः अत इत्यर्थः।। ५१५।।

515. In some Śruti, it appears that the equivalence between Brahma and all entities other than Brahma has been refuted. On this basis, we cannot argue that Prakṛti and Purusha are not equivalent. The previous statement pertains only to the issue of equivalence between Jīva and Brahma. Jīva cannot be all pervasive in time and space like Brahma. Equivalence between Brahma and Prakṛti, in some respects, holds good.

**५१६. ।। ॐ स्पष्टो ह्येकेषाम् ॐ।।१३।।**

हि यस्मात्। एकेषां शाखासु प्रकृतेः अथेति समासमत्ववादः स्पष्टोऽस्ति तस्मादित्यर्थः।। ५१६।।

516. According to Mādhyandinas, the non-equivalence between Jīva and Purusha, and both- equivalence in some respects and non-equivalence in others - between Prakṛti and Purusha, are extremely evident.

**५१७. ।। ॐ स्मर्यते च ॐ।।१४।।**

कृष्णादिभिरुक्तार्थे मत्स्य इति स्मर्यते चेत्यर्थः।। ५१७।।

517. Even in the Smṛtis, it is stated that all beings upto Chaturmukha Brahma have non-equivalence while Prakṛti has both equivalence and non-equivalence.

**।। पराधिकरणम् ।। ७ ।।**

**५१८. ।। ॐ तानि परे तथा ह्याह ॐ।।१५।।**

तानि सर्वाणि देवतानि चतुर्मुखद्वारा। परे परमात्मनि। लीयन्ते। कुतः? हि यस्मात् तथाऽऽह सर्व इति श्रुतिः तथाऽऽह तस्मादित्यर्थः।। ५१८।।

518. All the gods get absorbed in Paramātman through Chaturmukha Brahma. This is how the Śruti says.

**।। अविभागाधिकरणम् ।। ८ ।।**

**५१९. ।। ॐ अविभागो वचनात् ॐ।।१६।।**

भगवदिच्छातद्भक्तेच्छानाम्। अविभागो विषयैक्यम्। न तु विरोधः। कुतः? वचनात् एते देवा इति श्रुतेरित्यर्थः।। ५१९।।

519. The desires of the Muktas are fully identical with those of Brahma in the Mukti. There is absolutely no conflict between the two.

**।। तदोकोऽधिकरणम् ।। ९ ।।**

**५२०. ।। ॐ तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेष-गत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया ॐ।।१७।।**

तस्मिन्नुत्क्रान्तिकाले। तदोकोऽग्रज्वलनं तस्य परमात्मनः ओकसः आश्रयभूतस्य हृदयस्याग्रे ज्वलनं भवति। अथ तत्प्रकाशितद्वारः तेन प्रकाशेन विद्योतितमार्गः सन्। देहाज्जीव उत्क्रामति। ननु कथमेतद्युज्यते।

विद्यासामर्थ्यात् ज्ञानसामर्थ्यात्। तच्छेषगत्यनुस्मृतियोगाच्च विद्याङ्गप्राप्यस्मरणसाहित्याच्च। किं च हार्दानुगृहीतः हृदयस्थभगवदनुगृहीतस्सन् याति। कया शताधिकया सुषुम्नानाड्येत्यर्थः।। ५२०।।

520. At the time of Exit from the body, there is bright lustre in front of the heart - abode of Brahma. Jīva exits from the body, the doors of the veins well illuminated. This special situation is realised as an effect of Jñāna, and due to the instrument of the memory power achieved as a part of the process of acquiring Jñāna. This is all caused by the favour and benevolence of the supreme Lord residing in the heart. Jīva leaves through more than hundred veins called Sushumnā Nāḍī.

**५२१. ।। ॐ रश्म्यनुसारी ॐ।।१८।।**

रश्म्यनुसारी अन्तस्थितादित्यप्रकाशानुसारी सन् जीवो निष्क्रामतीत्यर्थः।। ५२१।।

521. A Jñāni Jīva exits through the veins, following the path of the rays of the Sun spread over there. The doors of the veins are lit by the light of knowledge and their inside by the rays of the sun residing within them.

**५२२. ।। ॐ निशि नेति चेन्न सम्बन्धात् ॐ।।१९।।**

ननु निशि आदित्यरश्मीनामभावात्। ज्ञानिनः उत्क्रमणम्। नेति चेन्न स्यादिति चेन्न। कुतः? सम्बन्धात् सूर्यरश्मीनां सर्वदा सम्बन्धादित्यर्थः।। ५२२।।

522. We cannot argue that those who have exhausted the bondage of Karma cannot exit in the night. Utkrānti is possible even in the night because, even though there is no outside sun in the night, there

is always the contact with the rays of the sun residing inside the body.

**५२३. ।। ॐ यावद्देहभावित्वाद्दर्शयति च ॐ।।२०।।**

यावद्देहभावित्वात् रश्मिसम्बन्धस्य यावच्छरीरभावित्वात्। रात्रावपि ज्ञानिनः उत्क्रमणं युक्तम्। कुतः? दर्शयति। चो यतः। दर्शयति संसृष्टा इति श्रुतिः तथा प्रतिपादयति अत इत्यर्थः।। ५२३।।

523. Since the contact with the rays of the sun is all pervasive in the body, the exit of a Jñāni Jīva even in the night is feasible. This is how it is stated in the Śruti.

**५२४. ।। ॐ अतश्चायनेऽपि हि दक्षिणे ॐ।।२१।।**

चशब्दः प्रतिज्ञाद्वयसमुच्चये। अपि दक्षिणे मरणादिति स्मृतिसत्त्वेऽपि। दक्षिणे अयने दक्षिणायनकाले। ज्ञानिनः उत्क्रान्तिर्युक्ता। कुतः? अतः सौररश्मिसहस्रनाडीसम्बन्धस्य तदापि सत्त्वात्। हि यतः। एवम् अतः दक्षिणायनदृष्टान्तेन रात्रावुत्क्रान्त्यभावो न वाच्य इत्यर्थः।। ५२४।।

524. Since contact with the thousand rays of the Sun is valid even during *Daxiṇāyana*, exit of a Jñāni Jīva from the body during *Daxiṇāyana* is justified. In the same way, exit from body during night is justified.

**।। योग्यधिकरणम् ।। १० ।।**

**५२५. ।। ॐ योगिनः प्रति स्मर्येते स्मार्ते चैते ॐ ।।२२।।**

चो यतः। एते ब्रह्मचन्द्रगती। योगिनः प्रति। ज्ञानकर्मयोगिनः प्रति। स्मर्येते स्मृत्या उच्येते। स्मार्ते च स्वानुस्मृतिसाध्ये च। गतीत्यादिना स्मर्येते। अतस्तयोर्न केवलं कालादिकृतत्वमित्यर्थः।। ५२५।।

525. One should not argue that the movement towards Brahmaloka and Chandraloka is the result of

exits during particular times. In fact, movement towards these destination is the result of Jñāna Yoga and Karma Yoga. Remembrance of paths to these Lokas gives the respective results.

इति श्रीमत्कृष्णद्वैपायनकृतब्रह्मसूत्रेषु चतुर्थाध्यायस्य
द्वितीयः पादः॥

## Pāda III

The path towards Brahman taken by those Jīvas who exit from the body through Brahma Nāḍī and the destination of those gods who take that path are described in this Pāda.

॥ अर्चिराद्यधिकरणम् ॥ १ ॥

**५२६. ॥ ॐ अर्चिरादिना तत्प्रथितेः ॐ॥१॥**

उत्क्रान्तो ज्ञानी अर्चिरादिना मार्गेण गच्छति। कुतः? तत्प्रथितेः तस्य तेऽर्चिषमभिसंभवन्तीति श्रुतौ तस्यार्थस्य प्रसिद्धत्वादित्यर्थः॥ ५२६॥

526. Jñāni who has exit from the body, proceeds towards Brahma by first taking the path of Archis, and not the path of Vāyu etc. Both in Śruti and Smṛti, departure along this path in the first stage is very well known.

॥ वायुशब्दाधिकरणम् ॥ २ ॥

**५२७. ॥ ॐ वायुशब्दादविशेषविशेषाभ्याम् ॐ॥२॥**

अविशेषविशेषाभ्यां वायोः प्राप्यत्वश्रुतेः उभयपर्यालोचनया वायोः द्वितीयप्राप्यत्वमेवेत्यर्थः॥ ५२७॥

527. Jīva reaches the Vāyu-path in the second stage after passing through Archis in the first instance. This inference is based upon the general statement in the Śruti, that Vāyu-path will be reached by the Jīva, as also on the special statements that the Archis-path is reached in the first stage and that Vāyu-path is taken upon only in the second stage.

॥ तटिदधिकरणम् ॥ ३ ॥

**५२८. ॥ ॐ तटितोऽधि वरुणः संबन्धात् ॐ॥३॥**

तटितोऽधि तटित्प्राप्त्यनन्तरं वरुणः प्राप्यः। कुतः? सम्बन्धात्। वरुणस्य

तटित उपरि सम्बन्धादित्यर्थः।। ५२८।।

528. Varuṇa Loka will be attained only after reaching the Taṭit Loka. This is so because Śruti clearly states that the Varuṇa Loka has the contact with the Taṭilloka as being upper to it.

**॥ आतिवाहिकाधिकरणम् ॥ ४ ॥**

**५२९. ।। ॐ आतिवाहिकस्तल्लिङ्गात् ॐ।।४।।**

पूर्वं द्वितीयप्राप्यत्वेनोक्तो वायुरातिवाहिक एव न मुख्यः। कुतः? तल्लिङ्गात् पूर्वप्राप्यत्ववायुशब्दात्। अर्चिषः स इति रूपतद्धर्मादेरित्यर्थः।। ५२९।।

529. Vāyu, which is to be reached in the second stage after passing through the Archis-path, is called Ativāhika Vāyu, a son of the Mukhya Vāyu. This is so because the characteristic of being reached in the early stage of the path, applicable to the Amukhya Vāyu, is described here.

**५३०. ।। ॐ उभयव्यामोहात्तत्सिद्धेः ॐ।।५।।**

सप्तम्यर्थे पञ्चमी। उभयव्यामोहात् पूर्वोक्तवायुरातिवाहिको मुख्यो वा उत्तरोक्तवायुरातिवाहिको मुख्यो वेति सन्देहे। तत्सिद्धेः तेन दिवस्पतित्व विशेषणेन तस्य उत्तरोक्तस्य वायोर्मुख्यत्वसिद्धेर्नानिर्णय इत्यर्थः।। ५३०।।

530. There is scope for some confusion as to whether the meaning of the term Vāyu, appearing at the beginning of the relevant Śruti is Ativāhika Vāyu or Mukhya Vāyu, and also whether the meaning of the term Vāyu appearing in the later part of the Śruti is Ativāhika Vāyu or Mukhya Vāyu. However, since the characteristic of being the Lord of the skies, it is established that the later term Vāyu